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11126 d.1 The independent's religious census of Sheffield, Rotherham, Chesterfield, Barnsley, Worksop, and Retford on Nov. 20th, 1881.

1881

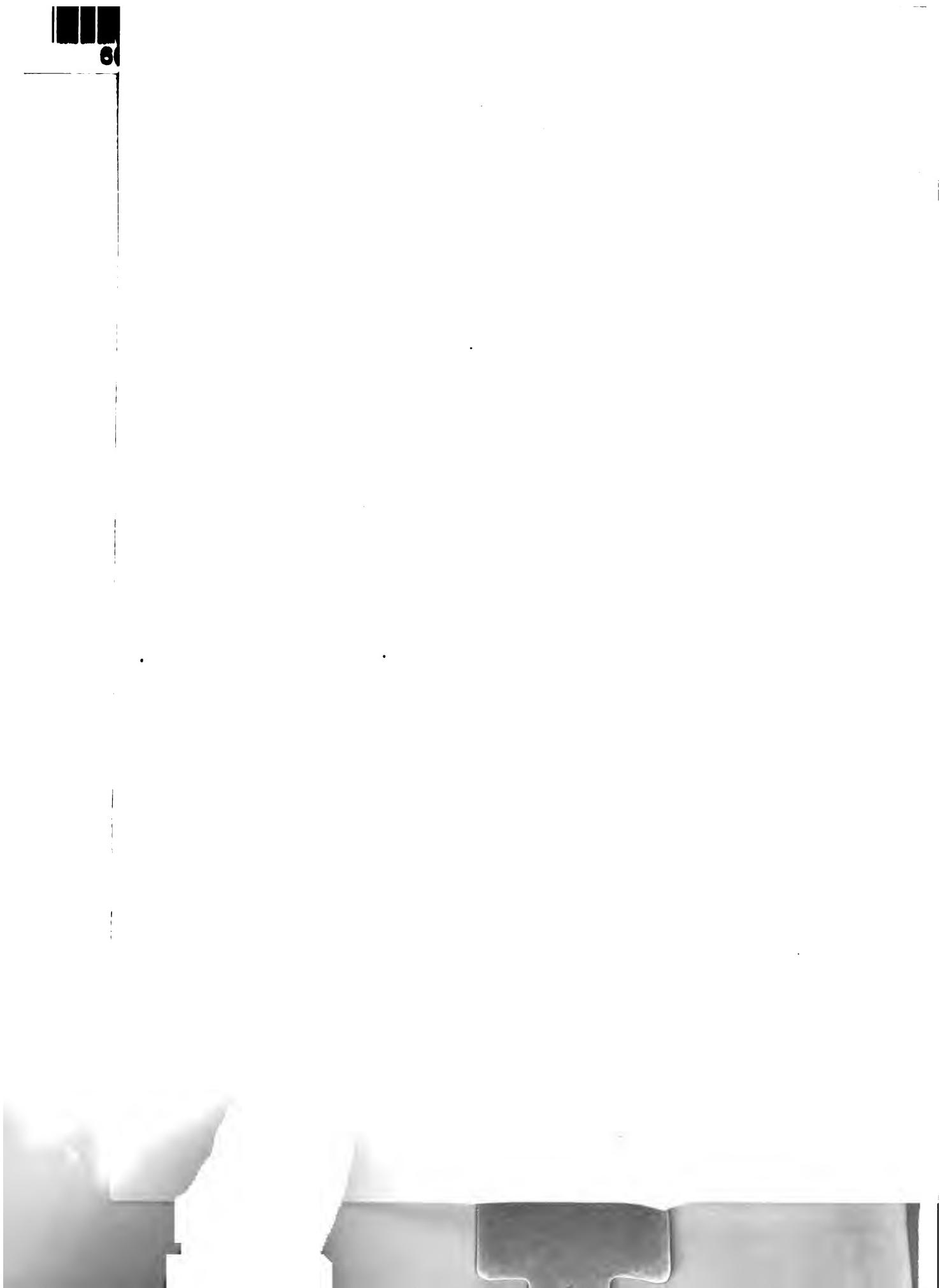


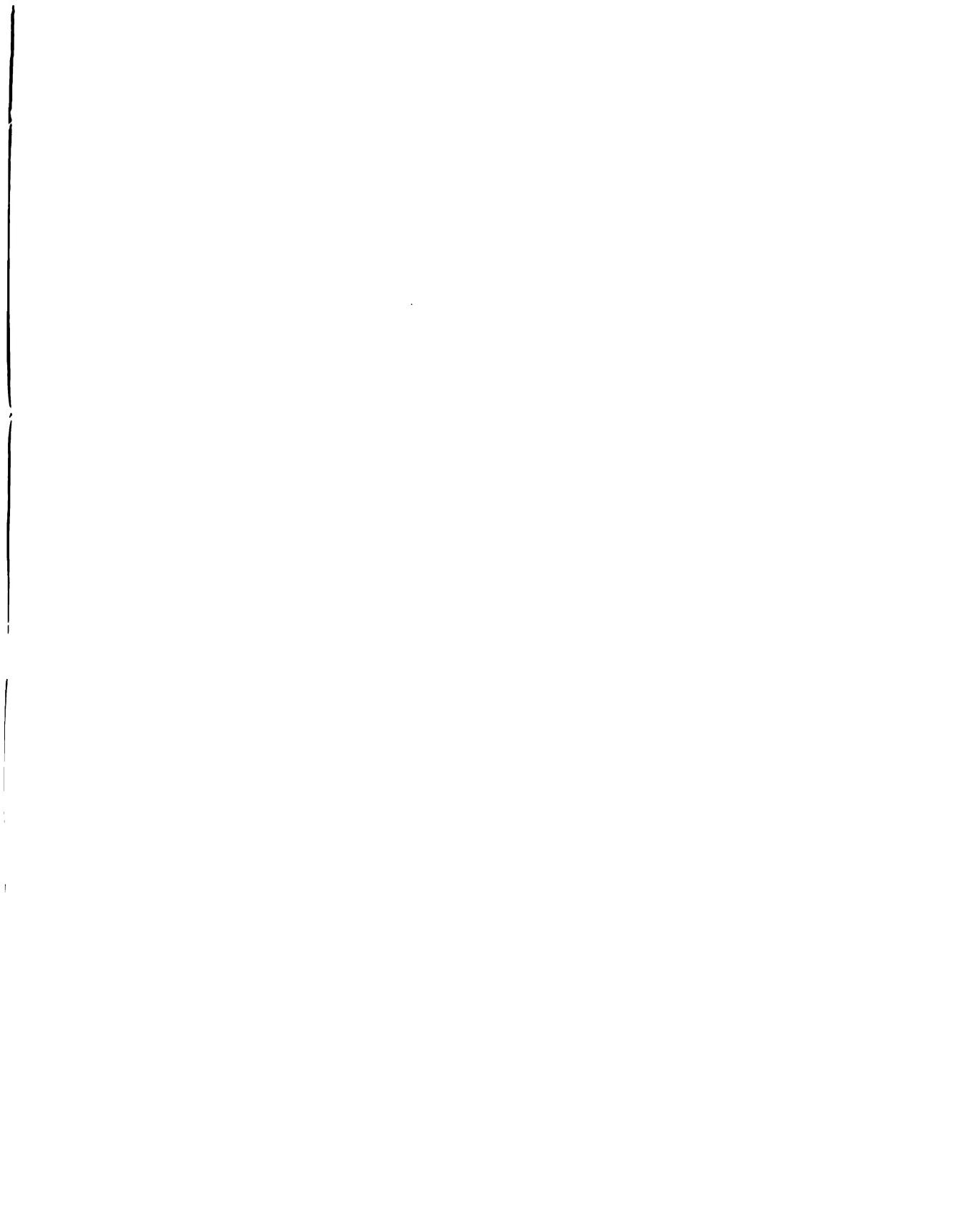
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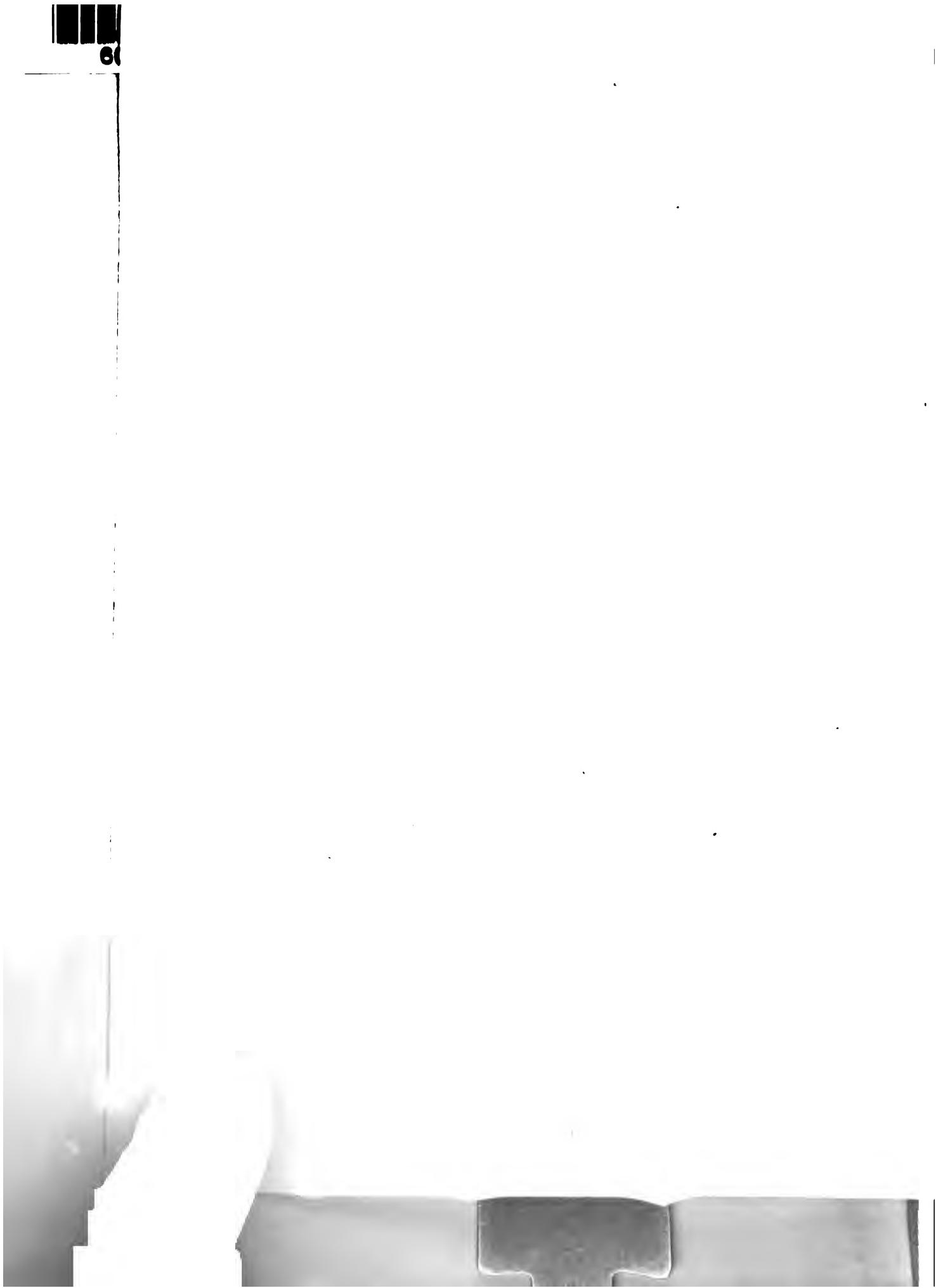
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THE INDEPENDENT'S

RELIGIOUS CENSUS

OF

SHEFFIELD, ROTHERHAM, CHESTERFIELD, BARNSLEY,
WORKSOP, AND RETFORD,

Taken on Sunday, November 20th, 1881.

*Reprinted, with corrections and additions, from the Sheffield and
Rotherham Independent.*

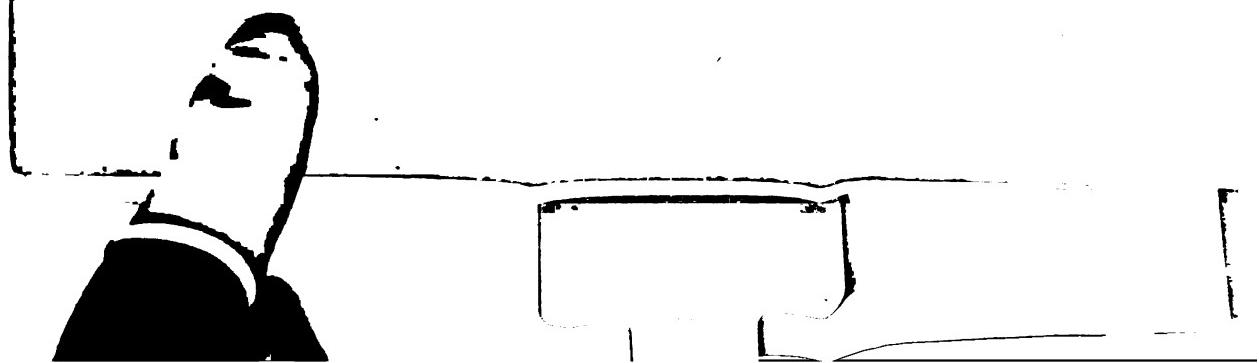
SHEFFIELD: LEADER AND SONS, PRINTERS, 18 & 20, BANK STREET.

1881.

PRICE 4d

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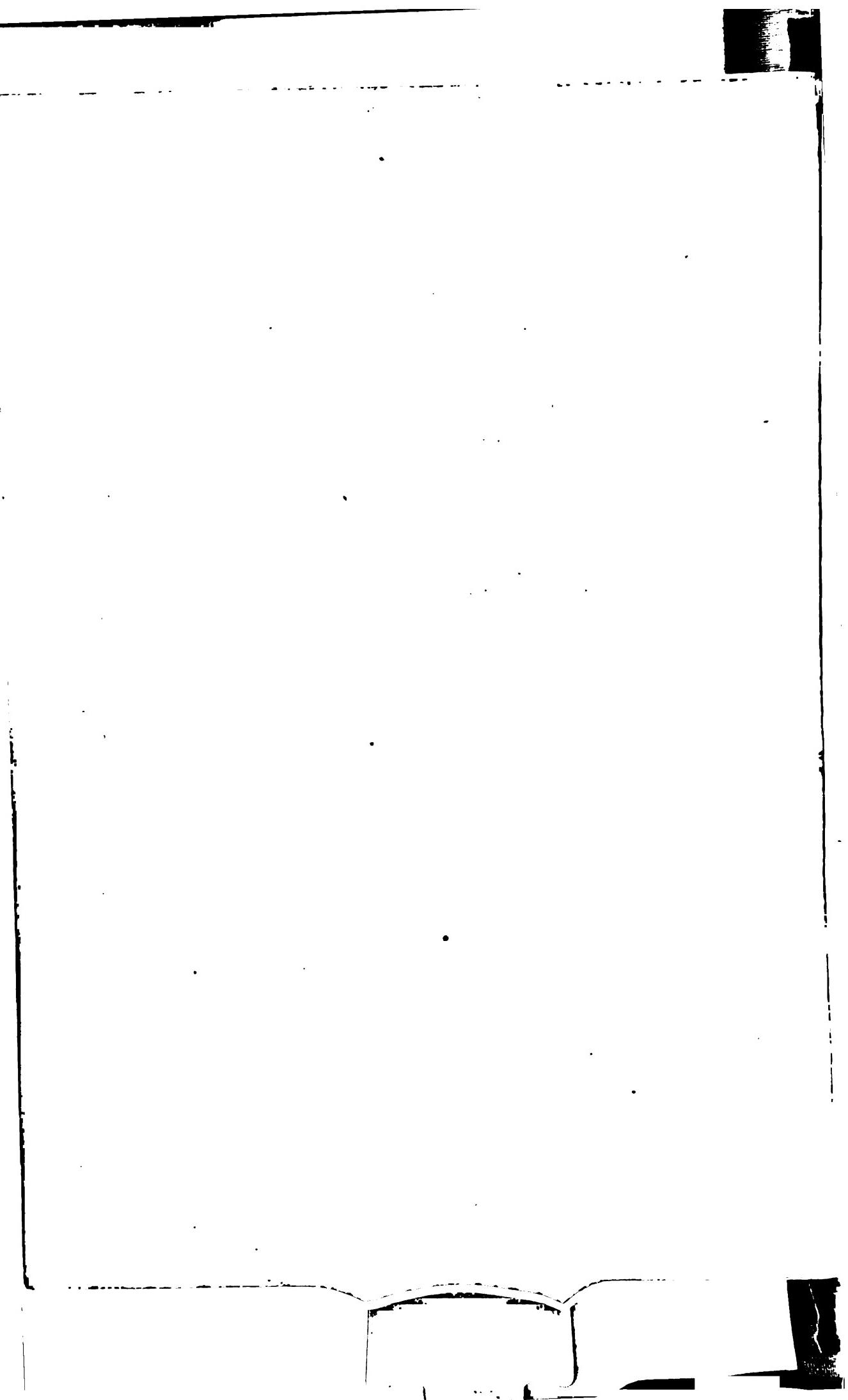
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THE INDEPENDENT

RELIGION & BANKS

SECTION I
BANKS AND RELIGION

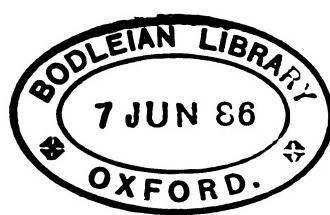
TUESDAY EVENING OCTOBER 22, 1883.

Reported with some

difficulty by George W.

Total

1	-	96	-
108	-	266	-
207	-	207	-
1234	-	277	-
..	-	261	-
..	-	528	-
..	-	171	-
..	-	56	-
303	-	479	-
525	-	667	-
319	250	440	-
331	324	472	-
630	..	620	-
267	..	248	-
		1000	-
		1127	-
		1250	-
		512	-



The Independent's RELIGIOUS CENSUS

OF

SHEFFIELD, ROTHERHAM, CHESTERFIELD, BARNESLEY, WORKSOP, AND RETFORD,

Taken on Sunday, November 20, 1881.

The following tables are the results of a religious census or enumeration of the persons attending the various places of worship in Sheffield, Rotherham, Barnsley, Chesterfield, Worksop, and Retford, on Sunday, the 20th November. During the previous week we issued a circular to the clergy, ministers, or other responsible authorities of the churches and chapels, inviting their co-operation in this matter, and asking them to arrange to take a record of their congregations at morning and evening service. For this purpose a form was enclosed which the enumerators were requested to fill up. The information asked for was (1) "the number of sittings; (2) total number of all the persons present at the principal morning service (not including Sunday scholars); (3) total number of all the persons present at the evening service; (4) total number of all persons present at any mission room connected with your church (other than Sunday schools); (5) if there is anything exceptional affecting your congregation on this day, please to mention it; (6) if you have more than two services during the day, state how many of such services were held, and the number present at each." We have to acknowledge the kind readiness with which the assistance we had asked was given. In one or two instances a courteous refusal was returned, based on conscientious grounds; to a few of our inquiries we received, possibly owing to misdirection, no reply; and in these cases we appointed enumerators of our own to attend the places of worship and record the attendances.

From the general summary it will be seen that the Church of England heads the list with 50 places of worship, containing 32,501 sittings. The total attendance for the day was 34,152. The Wesleyans come next with 29 places of worship, affording accommodation for 14,942 persons, and having a total attendance of 11,890. In number of places of worship the Primitive Methodists follow; but the Independents exceed them in the accommodation provided. They have 22 chapels, containing 11,248 sittings, and the attendance on Sunday

was 7726. Other denominations follow in the same proportion. The number of places of worship belonging to all other denominations beside the Church is 149. They afford accommodation for 64,399 persons. There were present in them on Sunday morning 21,809; afternoon, 1477; evening 31,738, giving a total of 55,024. At two of the Catholic churches there were on Sunday morning three services, and the numbers given represent the attendance at all of them.

There are two reasons why the returns which we append must be taken as showing something like a maximum attendance. 1st. The day was beautifully fine and spring-like. 2nd. The fact that the census was to be taken was necessarily known, and was not kept as a special secret.

It should be borne in mind (1) that we have counted Mission Rooms as places of worship, but not having been furnished with the accurate accommodation of some of these buildings, we have made an estimate which brings the total sitting accommodation of the borough up to 96,900. (2) That Sunday scholars are not included in these returns.

SHEFFIELD.

(POPULATION IN 1881: 284,410.)
THE ESTABLISHED CHURCH.

	Sittings.	Morning.	Afternoon.	Evening.	Total.
St. Mary's (1).....	2000	416	..	548—	964
St. Philip's (2)	2000	410	..	1251—	1661
St. George's.....	1800	1047	189	1408—	2644
Mission Room				207—	207
Parish Church (3).....	1200	956	581	1234—	2771
Do. Westenholm Mis- sion				261—	261
St. Paul's (4)	1200	420	..	528—	948
Do. Charles street Mission.....	100	..	..	171—	171
Do. Cambridge street.				56—	56
Christ Church, Attercliffe	1135	303	..	479—	782
All Saints'	1000	525	..	667—	1192
St. Michael and All Angels' (5)	1000	319	250	440—	1009
Holy Trinity	1000	331	324	472—	1127
St. Mark's (6)	900	630	..	620—	1250
St. John's, Ranmoor ..	559	267	..	245—	512

RELIGIOUS CENSUS, 1881.

ESTABLISHED CHURCH—Continued.						INDEPENDENTS.					
	S.	M.	A.	E.	Tl.	Sngs.	Mng.	Evg.	Tl.		
St. Andrew's, Sharrow (7)	800	605	..	497—1102		Nether Chapel (27)	1060	323	357—	680	
Mission Room .....			..	138—138		Do. Mission Rm., Sussex st.	90	..	68—	68
Ecclesall	750	298	..	290—588		Ditto Old street, Park	200	110	165—	275	
Mission Room .....			..	67—67		Garden street (28)	1020	108	336—	444
St. Silas' (8)	800	439	..	515—954		Queen street	770	331	347—	678	
Do. Hodgson street			..			Ditto Smithfield Mission ..	100		54—	54	
Mission	120	..	..	52—52		Mount Zion	700	263	315—	578
St. Thomas', Crookes ..	600	348	..	274—622		Broompark (29)	438	153	99—	252	
Christ Church, Pitsmoor	842	741	..	802—1543		Ditto Mission Room, St. Philip's road	300	..	165—	165	
Do. Mission Room ..	200	..	..	139—139		Cemetery road (30)	600	405	380—	785
St. Stephen's (9)	636	333	..	430—763		Zion, Attercliffe	850	380	504—	884	
Mission Room .....			..	104—104		Ditto Baldwin st. Mission ..	300	..	74—	74
St. Mary's, Walkley (10)	650	274	..	338—612		Tabernacle (31)	800	190	284—	474	
St. James' (11)	750	350	..	502—852		Burngreave	650	132	214—	346	
St. Barnabas' (12)	680	337	..	424—761		Wicker	950	206	303—	509	
Mission Room .....			..	135—118		Ditto Mission Room	160	..	149—	149
Fulwood	368	181	..	166—347		Howard street	650	136	220—	356	
St. Simon's	850	132	..	228—360		Langsett road (32)	350	81	192—	273	
St. Matthew's	540	152	..	239—391		Darnall	210	83	161—	244	
St. John's, Owlerton	580	510	..	357—867		Tapton	200	41	82—	123	
Do. Mission Room ..	100	..	..	62—62		Ringinglowe	60	..	35—	35
St. Jude's, Elton	600	276	..	452—728		Brightside	600	70	160—	230	
Mission Room .....			..	74—74		Mission Room	200	..	50—	50
St. John's, Park	750	387	..	316—703		Total	11248	3012	4714	7726	
Sale Memorial	778	166	..	283—449		BAPTISTS.					
Shrewsbury Hospital						Glossop road	800	408	443—	851	
Church (13)	200	33	..	32—65		Cemetery road	750	213	557—	770	
St. Matthias' (14)	711	401	..	562—963		Townhead street (34)	700	255	307—	562	
Darnall	500	184	..	215—399		Portmahon	600	248	434—	732	
St. Bartholomew's, Carbrook (15)	700	200	..	471—671		Fir Mount Mission Room	100	20	50—	70	
Mission Room .....			..	227—227		Leigh street, Attercliffe (34)	250	61	160—	221
Christ Church, Heeley	360	87	..	97—184		Total	3200	1205	2001	3206	
St. Luke's (16)	500	147	88	197—432		PRIMITIVE METHODISTS.					
St. Thomas', Brightside	600	118	..	157—275		Petre street (35)	1250	174	..	450—	624
St. Bartholomew's, Langsett road (17)	200	83	..	200—283		Mission Room .....	..	..	60—	60
Iron Church, Heeley (18)	600	521	598	661—1778		Bethel, Cambridge (36)	900	250	..	500—	750
St. Jude's, Moorfields (19)	600	127	..	201—328		Stanley street	800	400	..	750—	1150
Emmanuel, Attercliffe road	250	149	..	220—369		John street	628	141	..	270—	411
The Infirmary (20)	112	47	..	45—92		Hoyle street	700	80	..	251—	331
Total	32501	13385	2028	18739	34152	Ditto, Mission Room	60	..	13—	13	
*2000 are added as estimated sittings in Church Mission rooms, whose accommodation is not stated.						Meadow Hall (37)	300	55	..	95—	150
WESLEYANS.						Brightside (38)	78	36	..	38—	74
	Sngs.	Mng.	Evg.	Tl.		Woodland View	100	29	..	50—	79
Brunswick	1350	625	556—1181			Hodgson street	300	26	..	74—	100
Ditto Mission Room	100	..	89—89			Heeley	260	87	..	250—	337
Ebenezer (21)	1050	262	364—626			Langsett road	600	177	..	248—	425
Ditto Mission Room	150	..	120—120			Attercliffe Common	350	133	..	217—	350
Burngreave road	1040	380	435—815			Corby street	100	..	14	60—	74
Ditto Mission Room	100	..	63—63			Newhall (39)	570	80	..	150—	230
Ellesmere road (22)	1040	231	395—626			Ditto, Mission Room	50	..	41	29—	70
Norfolk street	1006	340	3—6—706			Carlisle street (40)	200	36	..	80—	116
Ditto Mission Room (23)	120	..	7—79			Attercliffe, Birch road	80	25	..	80—	105
Fulwood road (24)	700	236	206—442			Darnall	200	21	..	76—	97
Carver street (25)	950	535	669—1204			Grimesthorpe (41)	300	33	..	46—	79
Ditto Mission Room	150	..	120—120			Fir View, Walkley	250	107	..	111—	218
Park	800	289	319—608			Cross Turner street (42)	90	..	10	54—	64
Wesley College	450	308	175—483			Upper Heeley	140	..	31	83—	114
Montgomery, Brincliffe	400	139	139—278			Weigh lane Mission Rm.	150	80—	80
Heeley	611	202	181—383			Crabtree	150	70—	70
Hillsbro'	525	206	232—438			Shiregreen	100—	100
Ranmoor	260	74	97—171			Total	8604	1890	96	4285	6271
Crookes	250	72	150—222			WESLEYAN REFORM.					
Fulton road	180	95	98—193			Owlerton (43)	500	50	..	128—	174
Carbrook	250	40	130—170			Watery street	450	80	..	133—	211
Attercliffe	450	241	236—477			Weston street (44)	300	109	..	201—	314
Princess street	400	70	262—332			Philadelphia	250	83	..	148—	23
Darnall (26)	350	44	80—124			Attercliffe (45)	300	114	..	176—	29
Manor	120	26	85—111			Ebenezer, Bramall lane (46)	250	62	..	146—	20
Trinity, Highfield	960	385	660—945			Gower street (47)	274	104	..	210—	34
Mission Room			42—42			Grimesthorpe	384	68	..	102—	15
St. John's, Crookes moor road	350	163	297—460			Mount Gerizim	200	26	..	68—	6
Don road	700	80	250—330			Ebenezer, Carbrook	200	56	..	104—	16
Millhouses	80	32	30—62								
Total	16942	5066	6835	11890							

RELIGIOUS CENSUS, 1881.

5

WESLEYAN REFORM—Continued.						SALVATION ARMY.					
	Sngs.	Mng.	Evg.	Tl.		Sngs.	Mng.	Aft.	Evg.	Tl.	
Sharroval (48).....	180	24	46	70		Barracks, Thomas st (61)	1000	201	381	805	1387
Hampden view.....	60	..	40	40		Vestry Hall, Hill top (62)	700	200	650	650	1500
Mount Olivet (49).....	72	24	21	45		Drill Hall, Langsett road	600	150	350	600	1000
Mayfield Preaching Room, Fulwood (50).....	100	..	49	49		Brunswick Hall (63)....	500	28	..	200	228
Darnall	200	..	52	52		Total	260	579	1381	2155	4115
Total	3720	785	1649	2434							
UNITED METHODIST FREE CHURCH.											
Hanover.....	1350	524	681	1205							
Pyebank.....	850	466	564	1030							
Ditto Mission Room	50	19	19	19							
Oxford street (51).....	750	136	313	449							
Shrewsbury road.....	750	138	217	355							
Surrey street.....	600	141	155	296							
Cherrytree	450	128	121	249							
Mount Tabor (52).....	923	321	709	1030							
Cundy street, Walkley	330	81	245	326							
Oak street, Heeley	620	231	291	522							
Grimesthorpe	355	195	214	409							
Darnall	250	43	97	140							
Carbrook.....	100	26	60	86							
Lopham street.....	400	250	360	610							
Ebenezer	500	170	250	420							
Total	8178	2850	4296	7146							
METHODIST NEW CONNEXION.											
South street, Moor	900	250	301	551							
Broomhill	800	121	184	305							
Talbot street.....	650	106	228	332							
Andover street.....	600	151	255	406							
Scotland street.....	700	112	169	281							
Attercliffe	450	88	208	296							
Walkley	250	32	58	90							
Firth's Almshouses.....	100	72	..	72							
Parkwood Springs	300	27	67	94							
Franklin street.....	150	15	24	39							
Owerton	300	34	120	154							
Malin Bridge	142	26	80	106							
Total	5342	1034	1692	2726							
UNITARIANS.											
Upper Chapel (53).....	700	301	556	857							
Upperthorpe (54)	400	120	211	331							
Total	1100	421	767	1188							
SOCIETY OF FRIENDS.											
Meeting House	680	172	191	363							
ROMAN CATHOLICS.											
S. Marie's (55).....	1000	1017	866	1883							
S. Vincent's	800	1445	392	1837							
S. Wilfred's (56)	240	242	135	377							
S. William's (57)	375	325	120	445							
S. Catherine's (58)	250	600	250	750							
S. Charles', Attercliffe (59)	300	323	108	431							
Total	2965	3852	1871	5723							
PRESBYTERIAN.											
St. Andrew's.....	470	230	193	423							
Ditto Mission Room.....	70	..	60	60							
Total	540	230	253	483							
THE JEWS.—Saturday.											
The Synagogue, North Church street (60)	No return.										
Synagogue, Westbar green..	..	40	20	60							
CATHOLIC APOSTOLIC CHURCH.											
Victoria street	200	65	118	183							
PLYMOUTH BRETHREN.											
St. Mary's road	200	144	140	284							
Cavendish street.....	100	43	48	91							
Total	300	187	188	375							

(1) St. MARY'S CHURCH.—800 of the seats are free in this church. Services were conducted on Sunday at St. Mary's Chapel, Leadmill road, at 6.30 p.m.; at St. Mary's Church Institute, Hermitage street, at 2.30 p.m. for men only; and at the schools, at 3 p.m., for married women only. No return of these services was furnished.

(2) St. PHILIP'S.—The congregations were increased owing to the annual sermons for choir and organ fund.

(3) THE PARISH CHURCH (St. PETER'S).—The total number of persons present at the afternoon service (not including Sunday scholars) was 581. A mission room service was attended by 261. The Vicar (the Rev. Canon Blakeney, D.D.) informs us that the excess of numbers present at the service on Sunday evening over the seating accommodation, is explained by the fact that a dozen persons were crowded into pews which really should hold only ten. The morning service was not so well attended as ordinarily, and the Rev. Canon is of opinion that this is accounted for by persons usually attending the Old Parish Church having preferred, upon hearing of the contemplated census, to attend their own parish churches.

(4) ST. PAUL'S MISSION ROOM, CHARLES STREET.—There was a morning service for children only.

(5) S.S. MICHAEL AND ALL ANGELS, NEAPSEND.—There was an afternoon service for children, attended by 250, and an early celebration of Holy Communion at 8 a.m.; number not stated. The weekly offertory prevails here, collections being taken at three services each Sunday.

(6) ST. MARK'S.—The long-continued absence of the Rev. W. Milton makes some difference in the attendance at this church.

(7) ST. ANDREW'S, SHARROW.—An evening mission service at Montgomery College, Cemetery road, was attended by 138. On the third Sunday in each month there are two services only on Sunday at the church; on other Sundays there are either three or four.

(8) ST. SILAS' MISSION ROOM.—There is no service in the morning.

(9) ST. STEPHEN'S CHURCH.—There is a separate service for children here. The Rev. R. Douglas, M.A. (vicar), writes:—"I wish it to be stated that, in my opinion, hardly any value can attach to returns obtained like yesterday's. (1) There was the opportunity given to those who chose to do it, of whipping up an exceptional attendance. (2) There was no rule laid down to secure accuracy of counting and uniformity in all cases. A far more reliable method would be to obtain the numbers of regular members of each church or chapel. At St. Stephen's, e.g., we have over 500 such, three-fourths of whom pay for their settings; in addition, we have Sunday scholars, strangers, and occasional worshippers."

(10) ST. MARY'S CHURCH, WAKELEY.—The attendances during the day were reduced owing to the choir sermons at St. Philip's Church.

(11) ST. JAMES'.—The average attendance, on Sunday afternoon, at the Bible classes and Sunday school, will be about 250, but the churchwarden (Mr. B. Fletcher) did not count the numbers on Sunday last, as they did not appear to come within the requirements of the census.

(12) ST. BARNABAS' CHURCH.—In addition to seats for 680 persons, there is, in this church, a Sunday Scholars' gallery, which accommodates 100 children. At the morning service there were present 94 Sunday scholars. Special services for children (separate from Sunday Schools) are held morning and evening in this parish, at the same hours as church service. Numbers present on Sunday morning: Children 123, adults 12; evening: Children 105, adults 13. There was a celebration of the Holy Communion after evening service, at which 24 were present.

(13) SHREWSBURY HOSPITAL CHAPEL.—A great number of the inmates just now are unable to attend from great age, infirmity, or sickness.

(14) ST. MATTHIAS', ECCLESALL ROAD.—This was the last church consecrated in Sheffield, a year and nine months ago. A service for Sunday scholars in the morning was attended by 160. In complying with our request, the vicar (the Rev. G. W. Clapham, M.A.) writes:—"I feel that I must, in justice to the parish of St. Matthias, say that I do not consider this as any test of the work being done by the Church of England in the same parish. It is not even a reliable return as to those absolutely connected with the Church of St. Matthias as their regular place of worship. Many most regular worshippers were absent yesterday, from various causes with which I am conversant. Some from illness, others through being out of town, &c. The only satisfactory census, I think, will be a statement of each householder as to the denomination to which he belongs in the Parliamentary official census when next taken."

(15) ST. BARTHOLOMEW'S, CARBROOK.—A mission service at the school was attended by 192, and one at a lodging house by 35. The morning congregation in church was mostly composed of males; the evening congregation was not so large as usual.

(16) ST. LUKE'S, HOLLIS CROFT.—The afternoon service, including children, was attended by 88.

(17) ST. BARTHOLOMEW'S MISSION ROOM, LANGSETT ROAD.—A Sunday school is held here, and the elder scholars remain during morning service, but are not included. A new church is nearly completed, which will seat 640.

(18) ST. PETER'S IRON MISSION CHURCH, HEELEY.—Additional seats are placed wherever room can be found for them.

(19) S. JUDE'S, MOORFIELDS.—There was a celebration of the Holy Communion at 8 a.m. on Sunday, but the numbers present are not stated as requested. The weekly offertory prevails here, collections being taken at three services each Sunday.

(20) INFIRMARY CHAPEL.—The chaplain states that a congregation such as that at the Infirmary, attendance at which is for the greater part limited to inmates, servants, &c., is for obvious reasons, liable to great fluctuation; and also that a week-night congregation is the largest, servants, &c., having then more opportunity to attend.

(21) EBENEZER WESLEYAN CHAPEL.—The morning service was a little below the average.

(22) ELLESMORE ROAD WESLEYAN.—A quarterly love-feast service on Sunday afternoon affected the other services.

(23) POND HILL MISSION ROOM.—The evening service here is conducted by the Town Mission, except on the first Sunday night in the month, when the Wesleyans of Norfolk street Chapel do so. The attendance at the Town Mission service on Sunday evening was 79.

(24) FULWOOD ROAD WESLEYAN.—This place suffered in numbers both morning and evening owing to the Rev. W. Wilson (formerly of the circuit) holding missionary services at Carver street Chapel; and several families having pews at other chapels.

(25) CARVER STREET WESLEYAN.—There was a Sunday school address on Sunday afternoon, at which 638 scholars were present. Special services by the Rev. W. Wilson, formerly of the circuit.

(26) DARNALL WESLEYAN CHAPEL.—There is a great deal of sickness, as we are informed, at Darnall, and it is suggested that this affected the congregation, which averages about 100.

(27) NETHER CONGREGATIONAL.—The top gallery of this chapel, seating 120, is unpewed, and is screened off for the purpose of an infant scholars' class.

(28) GARDEN STREET CONGREGATIONAL.—The chapel is closed for alterations, and worship on Sunday was conducted in the schoolroom.

(29) BROOMFARNE CONGREGATIONAL.—There were collections morning and evening. The service on Sunday evening at the Mission Room, St. Philip's road, was conducted by the Town Mission.

(30) CEMETERY ROAD CONGREGATIONAL.—The evening congregation was much below the average; morning, fair.

(31) TABERNACLE CONGREGATIONAL.—Only adults were counted.

(32) LANGSETT ROAD CONGREGATIONAL.—The accommodation here, as stated in the table, is 350, but the gallery, which is unpewed, is estimated to seat 300 more persons. It is used as a Sunday school.

(33) TOWNHEAD STREET BAPTIST.—The annual foreign missionary services were held here, as well as at the other Baptist Chapels, on Sunday; but at Townhead street the congregation, it is stated, were not increased.

(34) BAPTIST CHAPEL, ATTERCLIFFE.—At an afternoon service at this chapel, 65 adults were present, and they are included in the total.

(35) PRIMITIVE METHODIST, PINTRE STREET.—This was a day for special prayer meetings instead of preaching services. Congregations were below the average.

(36) PRIMITIVE METHODIST, CAMBRIDGE STREET.—This is the centre and parent place in the town, and has been affected in its congregations by other places, in more or less close proximity, belonging to the same denomination, and by the taking down of houses in street improvements.

(37) PRIMITIVE METHODIST, MEADOW HALL.—Not quite an average congregation. Extra services in neighbourhood.

(38) PRIMITIVE METHODIST, BRIGHTSIDE.—Day of prayer.

(39) PRIMITIVE METHODIST, NEWHALL.—This was a day of prayer. No preaching, which no doubt lessened the congregation.

(40) PRIMITIVE METHODIST, CARLISLE STREET.—Day of prayer. Congregations not equal to average.

(41) PRIMITIVE METHODIST, GRIMESTHORPE.—Day of prayer.

(42) CROSS TURNER STREET MISSION ROOM.—At this mission room service is conducted on alternate Sunday evenings by the Town Mission, and by the Primitive Methodists. Ten adults were present at the afternoon service.

(43) OWLERTON METHODIST REFORM.—Special services in neighbouring chapels are thought to have affected the attendance.

(44) WESTON STREET METHODIST REFORM.—A mission service is held on Monday evening.

(45) ATTERCLIFFE METHODIST REFORM.—A series of special revival services is being held, but the congregations are stated to have been average ones. An afternoon service was attended by 80 adults, and 300 children.

(46) EXETER METHODIST REFORM, BRAMALL LANE.—Special mission services were held on Sunday.

(47) GOWER STREET METHODIST REFORM.—Prayer meeting on Sunday morning at seven, attended by 20; 94 present at prayer meeting after evening service.

(48) SHARROW VALE METHODIST REFORM.—A number of the members attended revival services, which partly accounted for small attendances.

(49) MOUNT OLIVET.—This was the first preaching room erected when Walkley was opened out by building societies. Many other more convenient and attractive places have since been built, and for some time Mount Olivet has been only thinly attended.

(50) METHODIST REFORM, FULWOOD.—The room is used morning and afternoon as a Sunday school, and preaching at night only.

(51) OXFORD STREET UNITED METHODIST FREE CHURCH.—There were two collections on Sunday.

(52) WELLINGTON STREET UNITED METHODIST FREE CHURCH.—There were special revival services on Sunday; and a love feast in the afternoon, attended by about 221 persons.

(53) UPPER CHAPEL, UNITARIAN.—A course of Sunday evening lectures having been commenced, many of the congregation attend but one service; consequently the morning attendance was hardly up to the average, and the evening one was above the average.

(54) UPPERTHORPE UNITARIAN.—There was a lecture on Sunday evening.

(55) ST. MARIE'S ROMAN CATHOLIC.—There were three morning services, and the 1017 persons represented in the table to have been present at the principal morning service were really the total numbers of those present at all three services. There is an afternoon service for children.

(56) ST. WILFRID'S ROMAN CATHOLIC.—The number of persons stated as having been present at the principal morning service represents the total number present at that and earlier services the same morning.

(57) ST. WILLIAM'S ROMAN CATHOLIC.—There were three morning services on Sunday. At the first mass there were present 150; at the second, 325, and at the third, 220.

(58) ST. CATHERINE'S.—The Rev. Father Burke says:—The total number of St. Catherine's flock is 1250. Many of them, however, owing to the limited accommodation of the chapel, and the difficulty of the hill approach, attend other Catholic churches in the town. The extreme poverty also of a large number is often a bar to their attendance. Average attendance—morning, afternoon, and evening—250. There is a children's service in the afternoon.

(59) ST. CHARLES' ROMAN CATHOLIC, ATTERCLIFFE.—321 are stated to have been present at the principal morning service, but this is the total of the attendance at that and other services the same morning.

(60) THE SYNAGOGUE.—We are unable to give the attendance at the Synagogue in North Church street, as the information was refused.

(61) SALVATION BARRACKS, THOMAS STREET.—A service was held in the morning at half-past six, attended by 65.

(62) SALVATION BARRACKS, ATTERCLIFFE.—A prayer meeting on Sunday morning at seven o'clock was attended by 20. Four services were held inside the barracks on Sunday, and three open-air services.

(63) SALVATION BARRACKS, SPITAL HILL.—A morning prayer meeting at 7 was attended by 7.

(64) SHEFFIELD WORKHOUSE, FIR VALE.—The morning service, at which 84 were present, was conducted by the Town Mission; that in the evening, according to the Prayer Book of the Church of England, was attended by 356, of whom 149 were Wealeyans.

(65) ECCLESALL BIRKLOW UNION.—The morning service was that of the Church of England, and was attended by 134; the afternoon one was conducted by the Town Mission, and attended by 80.

(66) THE BARRACK CHURCH.—There is one service at this church, attended only by Roman Catholics.

TABLE I.
Showing the number of churches and chapels within the borough belonging to the various denominations (including Mission Rooms), and the total attendance at all their places of worship, morning, afternoon, and evening, on Sunday, Nov. 20th, 1881:—

DENOMINATIONS.	Number of places of worship.	Sittings.	Present Morning.	Present Afternoon.	Present Evening.	Total for Day.
1 Established Church ..	50	32,501	13,385	2,028	8,739	34,152
2 Wesleyan	29	14,942	5,065	—	6,822	11,890
3 Independent	22	11,246	3,012	—	4,714	7,726
4 United Methodist	15	8,178	2,856	—	4,296	7,146
5 Roman Catholic	6	2,965	3,852	—	1,971	5,723
6 Primitive Methodist	25	8,604	1,894	46	4,244	6,271
7 Salvation Army	4	2,404	579	1,381	2,155	4,115
8 Baptist	6	3,207	1,205	—	2,000	3,208
9 New Connexion	12	5,342	1,034	—	1,692	2,726
10 Wesleyan Reform	15	3,720	785	—	1,645	2,434
11 Unitarian	2	1,010	421	—	761	1,188
12 The Workhouses	2	—	218	—	430	654
13 Presbyterian	2	540	230	—	253	433
14 Plymouth Brethren	2	300	187	—	134	375
15 Women's Temperance Association	1	300	110	—	57	367
16 Society of Friends	1	689	174	—	19	383
17 Catholic Apostolic	1	200	65	—	118	183
18 Barracks Church	1	250	10	—	—	83
19 The Jews	2	—	40	—	20	60
20 Latter Day Saints	1	30	14	—	20	34
Total	199	16,944	15,194	3,505	30,477	39,176

TABLE 2.
Number of Sittings supplied in 1881 by each denomination, compared to the number actually required (calculated on the proportion that each denomination now provides to all the others), for affording accommodation for the proportion—58 per cent.—of the population estimated by Mr. Horace Mann to be able to attend public worship at one time:—

DENOMINATION.	Present number of Sittings.	Number of Sittings required to afford accommodation for 58 per cent. of the population.	Deficiency in Sittings to be therefore provided.
Independent	11,248	.. 19,143	.. 7,900
Presbyterian	540	.. 919	.. 379
Baptist	3,200	.. 5,448	.. 2,248
Friends	680	.. 1,158	.. 478
Unitarian	1,100	.. 1,873	.. 773
Wesleyan	14,942	.. 25,436	.. 10,494
New Connexion	5,342	.. 9,094	.. 3,752
Primitive Methodist ..	8,604	.. 14,617	.. 6,013
Wesleyan Reform ..	3,720	.. 6,333	.. 2,613
United Methodist ..	8,178	.. 13,922	.. 5,744
Plymouth Brethren....	300	.. 511	.. 211
Salvation Army	2,800	.. 4,766	.. 1,966
Christian Temp. Assoc.	300	.. 511	.. 211
Workhouses	—	.. 426	.. —
Barracks	250	.. 426	.. 176
	61,204	.. 104,192	.. 42,988
Roman Catholic	2,965	.. 5,047	.. 2,082
Catholic Apostolic	230	.. 340	.. 140
The Jews	—	.. —	.. —
Latter Day Saints	30	.. 51	.. 21
	64,393	.. 109,630	.. 45,231
Established Church ..	32,01	.. 55,328	.. 23,827
	96,900	.. 164,958	.. 68,058

60001

1. The first time I met you was at a party. You were wearing a red dress and had a tattoo on your arm. I was immediately attracted to you.

2. We started dating a few weeks later. You were very outgoing and always had something interesting to say. I enjoyed spending time with you.

3. One day, you told me that you had been cheating on me with another man. I was shocked and hurt.

4. I tried to forgive you, but it was difficult. I felt like you didn't care about our relationship.

5. Eventually, we broke up. I still miss you and wish we could have worked things out.

6. I hope you find someone who truly loves you.

1. I'm sorry for what happened. I never meant to hurt you.

2. I promise that I will never cheat on you again.

3. I miss you and would like to work things out.

4. I hope you can forgive me.

5. I will always love you.

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(57) ST. WILLIAM'S ROMAN CATHOLIC.—There were three morning services on Sunday. At the first mass there were present 150; at the second, 325, and at the third, 220.

(58) ST. CATHARINE'S.—The Rev. Father Burke says:—The total number of St. Catharine's flock is 1250. Many of them, however, owing to the limited accommodation of the chapel, and the difficulty of the hill approach, attend other Catholic churches in the town. The extreme poverty also of a large number is often a bar to their attendance. Average attendance—morning, afternoon, and evening—250. There is a children's service in the afternoon.

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(63) SALVATION BARRACKS, SPITAL HILL.—A morning prayer meeting at 7 was attended by 7.

(64) SKELFIELD WORKHOUSE, FIR VALE.—The morning service, at which 84 were present, was conducted by the Town Mission; that in the evening, according to the Prayer Book of the Church of England, was attended by 356, of whom 149 were Wesleyans.

(65) ECCLESFALL BIRKLOW UNION.—The morning service was that of the Church of England, and was attended by 134; the afternoon one was conducted by the Town Mission, and attended by 30.

(66) THE BARRACK CHURCH.—There is one service at this church, attended only by Roman Catholics.

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DENOMINATIONS.	Number of Places of worship.	Sitt. agt.	Present Morning	Present Afternoon	Present Evening	Total for Day.
1 Established Church ..	50	32,501	13,365	2,028	18,736	34,152
2 Wesleyan ..	20	14,942	5,065	—	6,821	11,890
3 Independent ..	22	11,248	3,012	—	4,714	7,726
4 United Methodist ..	15	8,178	2,850	—	4,298	7,146
5 Roman Catholic ..	0	2,965	3,852	—	1,871	5,723
6 Primitive Methodist ..	25	8,604	1,893	—	4,223	6,271
7 Salvation Army ..	4	2,174	578	1,381	2,155	6,115
8 Baptist ..	6	3,270	1,265	—	2,000	3,206
9 New Connexion ..	12	5,342	1,034	—	1,692	2,726
10 Wesleyan Reform ..	15	3,720	785	—	1,641	2,434
11 Unitarian ..	2	1,100	421	—	767	1,188
12 The Workhouses ..	2	—	218	—	434	654
13 Presbyterian ..	2	540	246	—	253	443
14 Plymouth Brethren ..	2	100	187	—	137	375
15 Women's Temperance Association ..	1	300	110	—	57	367
16 Society of Friends ..	1	680	172	—	19	363
17 Catholic Apostolic ..	1	200	65	—	118	183
18 Barracks Church ..	1	250	70	—	—	83
19 The Jews ..	2	—	40	—	20	60
20 Latter Day Saints ..	1	30	14	—	20	54
Total ..	199	16,946	35,194	3,505	50,477	89,176

TABLE 2.

Number of Sittings supplied in 1881 by each denomination, compared to the number actually required (calculated on the proportion that each denomination now provides to all the others), for affording accommodation for the proportion—58 per cent.—of the population estimated by Mr. Horace Mann to be able to attend public worship at one time:—

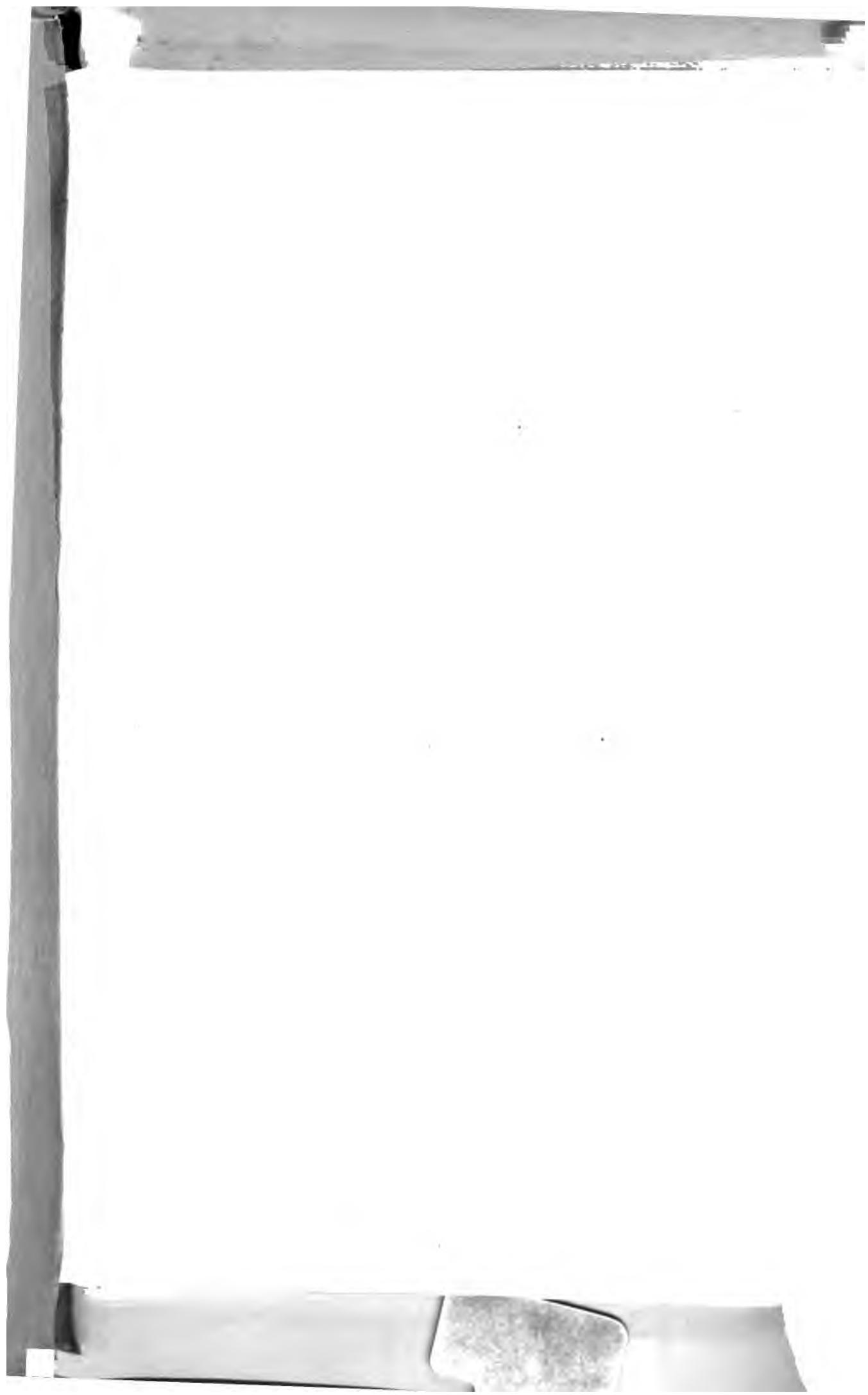
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Baptist ..	3,200	.. 5,448	.. 2,248
Friends ..	680	.. 1,158	.. 478
Unitarian ..	1,100	.. 1,873	.. 773
Wesleyan ..	14,942	.. 26,436	.. 10,494
New Connexion ..	5,342	.. 9,094	.. 3,752
Primitive Methodist ..	8,604	.. 14,647	.. 6,043
Wesleyan Reform ..	3,720	.. 6,333	.. 2,613
United Methodist ..	8,178	.. 13,922	.. 5,744
Plymouth Brethren ..	300	.. 511	.. 211
Salvation Army ..	2,800	.. 4,766	.. 1,966
Christian Temp. Assoc. ..	300	.. 511	.. 211
Workhouses ..	—	.. —	.. —
Barracks ..	250	.. 426	.. 176
	61,204	.. 104,152	.. 42,948
Roman Catholic ..	2,965	.. 5,017	.. 2,052
Catholic Apostolic ..	20	.. 340	.. 140
The Jews ..	—	.. —	.. —
Latter Day Saints ..	30	.. 51	.. 21
	64,399	.. 109,630	.. 45,231
Established Church ..	32,001	.. 55,328	.. 22,327
	96,900	.. 164,956	.. 68,056



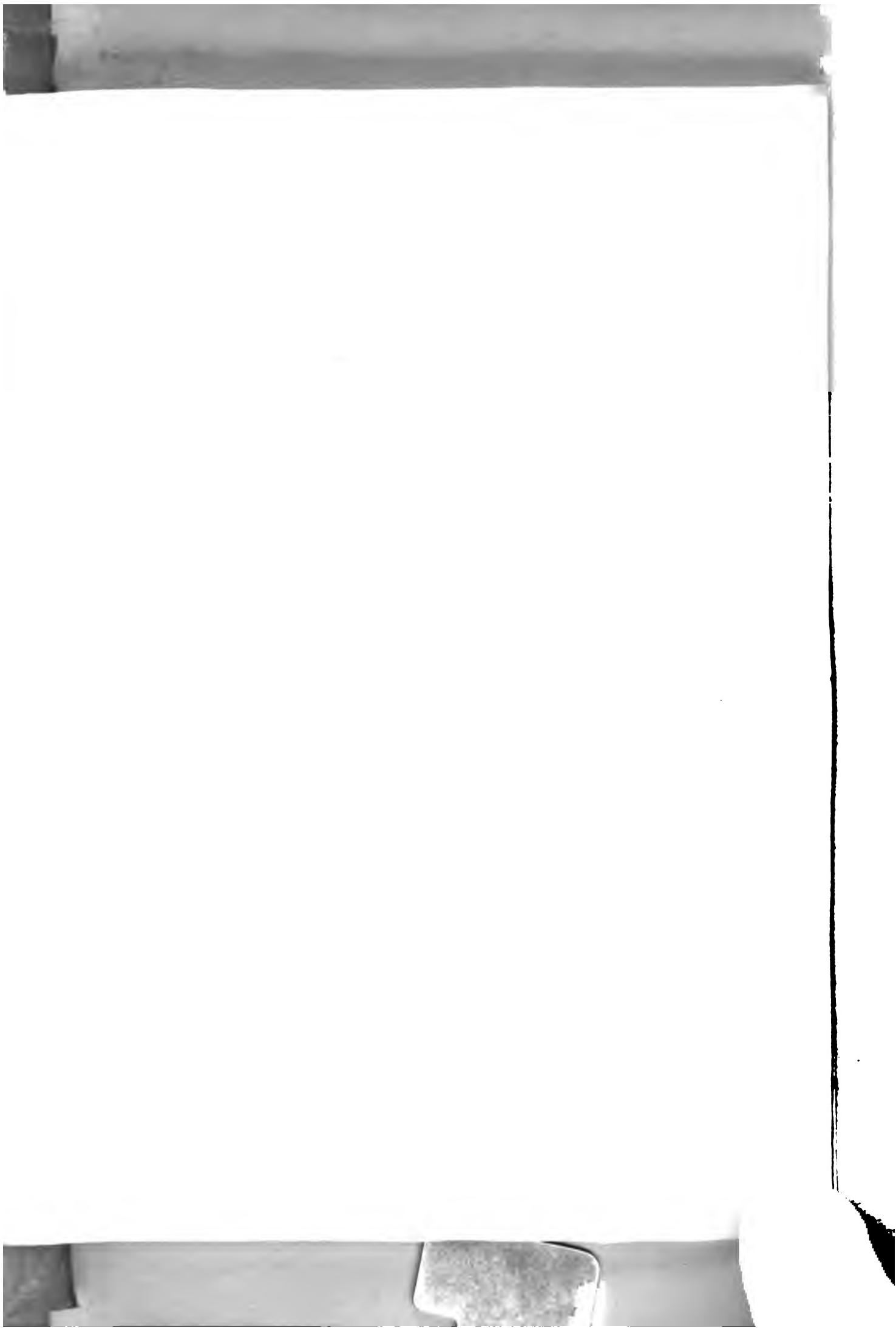
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RELIGIOUS CENSUS, 1881.

(2) ST. PETER'S CHURCH.—The accommodation at this church includes the choir. There are four services every Sunday, but those in the morning have only been held for the last four months. At a celebration of Holy Communion at 7.30 a.m. there were present 17; morning prayer, 10.30 a.m., present, 83; men's service (special), 4 p.m., present, 70; evening prayer, 6.30, present, 189; total, 359.

(3) THE CONGREGATIONALISTS.—The census at the two places of worship of this body were not furnished for November 20th, and independent enumerators were appointed, who took the return on Sunday, November 27th. The return relating to the Congregational Church, in the morning, includes the choir and eight teachers in charge of the scholars, about 50 in number. The attendance at the Old Mission Chapel, in the morning, included the minister, teachers, and the two enumerators.

(4) PITT STREET WESLEYAN CHAPEL.—The congregations at this place of worship are stated to have been under the average.

(5) HONEY WALL WESLEYAN MISSION.—There was an afternoon service here, attended by 28 persons.

(6) WESTGATE P. M. CHAPEL.—At a "love feast," held in connection with this chapel, there were present 200 persons. Although the sitting accommodation is about 700, extra forms, &c., are provided on special occasions.

(7) BUCKLEY STREET P. M. CHAPEL.—Revival services commenced on Sunday at this chapel, but, it is stated, the congregation was not materially affected by this fact.

(8) OLD TOWN U. M. FREE CHURCH.—Seventy-four scholars attended the morning service.

(9) EZEZER NEW CONNEXION CHAPEL.—Eighty-one scholars attended the morning service in addition to the congregation of 154.

(10) HOLYROOD ROMAN CATHOLIC CHURCH.—Four services are held here every Sunday. On Sunday, at the 8.30 a.m. service there were present 381; 10.30 service, present, 205; 3.30 service, present, 239; 6.30 service, present, 185; total, 1010.

(11) SHAFFIELD ROAD BAPTIST CHAPEL.—A special service was held in the afternoon, at which about 103 adults were present, in addition to 400 scholars. This service is stated to have somewhat diminished the morning and evening congregations.

(12) THE SALVATION ARMY.—In the form returned to us the attendances at the evening services were given in one number, but it will be seen, from the holding capacity of the halls, that the attendances were crowded. Many, it is stated, were unable to be present at the services. The Army held seven meetings during the day, that at 7 a.m. being attended by 40 persons, and that at 3 p.m. by 900 persons. The capacity of the hall will seat about 750; but those who furnished the returns state 900 were packed into the building.

SUMMARY OF THE CENSUS.

The following table shows the total number of sittings and attendances at the various churches and chapels of each denomination:—

DENOMINATIONS.	Sittings	Morning Service.	Evening Service.	Total.
Church of England.....	2295	961	1666	2627
Congregationalists	808	184	334	518
Wesleyan Methodists.....	1470	480	649	1129
Primitive Methodists.....	1400	330	1006	1336
United Methodists	900	263	352	615
Methodist New Connexion ..	950	181	361	542
Roman Catholics.....	500	205	185	390
Baptists	500	196	350	546
Wealeyan Reform	400	70	117	187
Salvation Army	1600	371	1650	2021
Society of Friends	130	34	36	70
New Jerusalem Church.....	60	27	27	54
	11013	3302	6733	10035

THE RELIGIOUS CENSUS OF 1851.

The following tables show the results of the religious census made by Government in 1851, in the Union, not the town, of Barnsley:—

BARNESLEY (UNION), POPULATION 34,980.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship.	Number of Sittings.			Attendants on 30th March, 1851, including Sunday Scholars.		
		Free.	Approved.	Total.	Morning	Afternoon	Evening.
Total.....	63	7492	8194	17551	5709	4650	3324
Church of England	17	3088	4361	9014	2621	2214	58
Independents	2	87	290	377	305	12	183
Baptists	1	40	350	390	235	30	130
Society of Friends	1	300	—	300	31	—	21
Wesleyan Methodists	19	1756	1237	2993	815	921	966
Methodist New Connexion	6	692	716	1408	458	389	560
Primitive Methodist	7	379	1190	1569	376	724	548
Wesleyan Association	4	620	25	87	477	50	333
Wesleyan Reformers	5	130	—	130	19	310	274
Undefined	—	—	—	—	—	—	—
Roman Catholics	1	400	100	500	372	—	25

REGISTRAR-GENERAL'S NOTE.—The returns from Barnsley omit to state the number of sittings in one place of worship belonging to the Church of England, attended by a maximum number of 33 persons at a service; in five places belonging to the Wesleyan Methodists, attended by a maximum number of 149 persons at a service; in three places belonging to the Primitive Methodists, attended by a maximum number of 63 persons at a service; in one place belonging to the Wesleyan Association, attended by a maximum number of 40 persons at a service; and in three places belonging to the Wesleyan Reformers, attended by a maximum number of 324 persons at a service. The number of attendants is not given in the case of two places belonging to the Church of England, containing 2215 sittings.

CHESTERFIELD.

(POPULATION, 12,221.)

A religious census of Chesterfield was taken on Sunday last, in the same manner as that for Sheffield and the other districts. The result shows that there are accommodation in the 12 places of worship in the borough for 56·75 per cent. of the inhabitants, or 1·25 less than the proportion which Mr. Horace Mann, in 1851, calculated as being able to attend religious services at one time. There were present at the services last Sunday morning 2224, and 3817 in the evening; whereas, according to the basis laid down by Mr. Mann, 7000 at least were able to attend. Mr. Mabbs estimated that there was a deficiency of 461 sittings in Chesterfield in 1876. The deficiency now—calculating upon Mr. Mabbs' principle—is less than 200. In comparing the accompanying tables with the population, it should be borne in mind that the Sunday scholars who were present were not enumerated in the morning; and also that services were held at the lodging-houses and at the Workhouse, which are not taken into account:—

	Accommodation.	Mg.	Eg.	Tot.
Parish Church (1)	1500	339	691	1030
Trinity Church (2)	800	318	440	758
Roman Catholic Church (3) ..	600	346	437	783
Wesleyan Chapel (4)	700	388	428	816
Congregational Chapel	600	281	328	589
Unitarian Chapel (5)	306	90	303	398
United Methodist Free Church	850	217	272	459

RELIGIOUS CENSUS, 1881.

15

Primitive Methodist Chapel(6)	350	115	210	325
Baptist Chapel (7)	350	80	180	260
Gospel Army Mission Room (8)	400	41	372	413
Ragged School (9)	250	—	142	142
Friends' Meeting House.....	230	29	14	43
Totals	6936	2224	3817	6041

NOTES ON THE ABOVE RETURNS.

(1) PARISH CHURCH.—In the afternoon a children's service was held in the Parish Church, when there were about 300 children present. At Derby Lane Mission Room, which is connected with this Church, there were present 90.

(2) TRINITY CHURCH.—There were 137 scholars present at Trinity Church in the morning, making the total attendances for the day 895. At the Stonegraves Mission Room, which is connected with this Church, and which has accommodation for 142, there were 59 present in the morning, and 64 in the afternoon.

(3) ROMAN CATHOLIC CHURCH.—Some 300 Roman Catholics are at three miles' distance from the church, and cannot well be expected to attend every Sunday. Three services were held at 8, 9, and 10.30 a.m. respectively, the attendances being 143, 214, and 346.

(4) WESLEYAN CHAPEL.—The authorities of this Church state that last Sunday was a collection Sunday, on which account possibly 20 persons were absent.

(5) UNITARIAN CHAPEL.—The funeral sermon of a former Sunday School teacher, who was very highly esteemed, was preached in the evening, which no doubt brought together an unusually large congregation.

(6) PRIMITIVE METHODIST CHAPEL.—A lay preacher occupied the pulpit last Sunday, and it is possible that the congregation was a little smaller on that account. In connection with this Church services are held at Stonegraves, at which the average attendance is about 50.

(7) BAPTIST CHAPEL.—There were 72 scholars at the morning service, which, added to the adult attendance, make the total attendances for the day 332. There were, in the evening, 30 at Spital Mission Room, which is connected with this place of worship.

(8) GOSPEL ARMY MISSION ROOM.—There were three services, the attendances being 41 adults and 74 children in the morning; afternoon, 301; and evening, 372: making the total attendances for the day 747.

(10) THE RAGGED SCHOOL.—Schools were held in the morning and the afternoon, when there were present 92 and 168 respectively.

CHESTERFIELD LODGING HOUSE MISSION.—Services in connection with this mission were held on Sunday evening. Six houses were visited, and the attendances were 44, 36, 33, 22, 18, and 16 respectively.

Mr. Mabbs gives the following as the religious accommodation of the borough in 1876:—The Established Church, 1500 and 900; Independents, 700; Baptists, 350; Unitarians, 180; Quakers, 300; Wesleyans, 591; United Methodists, 350; Primitive Methodists, 580; Roman Catholics, 370 and 630.

GENERAL SUMMARY.

	Total	Accommodation.	Total	Attendances.
	Morn.	Even.	dance.	
Established Church ..	2300	.. 657	.. 1131	.. 1788
Roman Catholics.....	600	.. 346	.. 437	.. 783
Nonconformist.....	4036	.. 1221	.. 2249	.. 3470
	6936	2224	3817	6041

PERCENTAGE OF ATTENDANCES
To the total number of sittings provided by each denomination:—

	Morning.	Evening.
Parish Church	22·60	28·56
Trinity Church	39·75	55
Roman Catholic Church..	57·66	72·83

Wealey Chapel	56·42	61·14
Congregational Chapel.....	43·50	54·66
Unitarian Chapel	29·41	99·01
U. M. Free Church	25·52	32·00
Prim. Meth. Chapel	32·85	30·25
Baptist Chapel	22·85	51·42
Gospel Army Mis. Room..	10·25	93·00
Ragged School	—	56·80
Friends' Meeting House ..	12·60	6·08

Percentage attendance to the total accommodation 32·06 55·03

To the total number present in all the places of worship:—

	Morning.	Evening.
Parish Church	15·24	18·10
Trinity Church	14·29	29·53
Roman Catholic Church ..	15·55	11·52
Wealey Chapel	17·44	11·22
Congregational	11·73	8·33
Unitarian	4·04	7·93
U. M. Free Church ..	9·75	54·92
Prim. Methodist Chapel ..	5·16	5·76
Baptist Chapel	3·59	4·71
Gospel Army Mis. Room..	1·84	9·74
Ragged School	—	3·72
Friends' Meeting House ..	1·30	0·36
	100·00	100·00

To the population (the total population of the borough being 12,221):—

	Morning.	Evening.
Parish Church ..	2·77	5·65
Trinity Church ..	2·60	3·60
Roman Catholic Church ..	2·82	3·57
Wealey Chapel	3·17	3·57
Congregational	2·13	2·68
Unitarian	0·73	2·47
U. M. Free Church ..	1·77	2·22
Prim. Methodist Chapel ..	0·94	9·99
Baptist Chapel	0·63	1·47
Gospel Army Mission Room ..	0·33	3·02
Ragged School	—	1·16
Friends' Meeting House ..	0·23	0·11
	18·18	31·23
Not at any place of worship	81·82	68·77
	100·00	100·00

CHESTERFIELD RELIGIOUS CENSUS OF 1851.

The following table shows the religious census of the Chesterfield Union in 1851; but as the figures for the borough are not given separately, it is not possible to institute a comparison with the religious census of last Sunday. The population of the union at the time was 45,795.

RELIGIOUS DENOMINATION,	Number of places of worship.	Number of Sittings.			Attendants on 30th March, 1851*		
		Free.	Average.	Total.	Morning.	Afternoon.	Evening.
Total	107	9282	8957	25005	7570	7497	6536
PROTESTANT CHURCHES.							
Church of England	29	2313	4136	12389	4144	3384	1293
Independents	7	492	1082	1514	548	425	575
Baptists	3	228	24	250	89	225	159
Society of Friends	2	257	—	257	29	17	—
Unitarians	1	100	200	30	135	—	90
Wesleyan Methodists	31	2224	1896	4458	1133	1594	1821
Methodist New Connexion	3	360	286	646	204	45	200
Primitive Methodists	23	198	1081	3061	616	1245	1629
Wesleyan Association	1	100	80	180	86	—	106
Wesleyan Reformers	4	970	—	970	250	382	563
Undefined	—	—	—	—	—	—	—
OTHER CHRISTIAN CHURCHES.							
Roman Catholics	2	140	172	312	320	100	—
Latter Day Saints	1	120	—	120	16	80	10

* The figures include Sunday Scholars.

REGISTRAR-GENERAL'S NOTE.—The returns from Chesterfield omit to state the number of sittings in three places of worship belonging to the Wesleyan Methodists, attended by a maximum number of 105 persons at a service; and in four places of worship belonging to the Primitive Methodists, attended by a maximum number of 127 persons at a service. The number of attendants is not given in the case of one place of worship belonging to the Established Church, containing 450 sittings.

THE PUBLIC WORSHIP RETURNS OF LARGE CITIES, 1881.

	Population 1881.	Accomoda- tion.	Attendance.			Total.
			Morning.	Evening.		
Newcastle & Gateshd.	214,649	—	28,795	—	28,795	
Liverpool	552,425	179,196	65,884	80,372	146,256	
Bristol.....	206,000	—	51,689	64,329	116,018	
Wolverhampton...	75,734	—	10,835	15,204	26,039	
Accrington	31,400	13,980	7,550	—	7,550	
Ipswich	50,000	—	—	10,018	10,018	
Bath.....	61,793	35,061	16,833	19,62	35,895	
Northampton	57,553	—	9,044	13,937	22,981	

EDITORIAL COMMENTS.

(From the *Sheffield and Rotherham Independent*, November 24, 1881.)

THE RELIGIOUS census of Sheffield, and of some neighbouring towns, is fruitful in lessons of counsel, of warning, of encouragement, and of hope, to those who are disposed and able to extract from the tables the important truths they are calculated to teach. Just as a national census reveals to us our condition as a people and our relative position as compared with ourselves in every decennial period, and marks, like numbered milestones, the successive steps of our advance as a nation, and the onward progress of our national life—so the religious census of a town shows the various agencies at work in that town for the social, moral, and religious elevation and advancement of the people; the progress or the decay of religious instrumentalities; the relative position of that town, either with its former self or with other similarly situated towns, as to its religious standpoint; and the efficiency and sufficiency of the means employed for religious training and the cultivation of the spiritual life.

One, and a most important lesson which the tables teach is the relative increase of the provision made for religious worship in Sheffield as compared with the increase of the population in Sheffield. In 1851 a religious census of the entire nation was obtained by the Government at the time the general census returns were made; and in 1872 a still more valuable, because more accurate, religious census of all the important towns of the kingdom was obtained by the proprietors of a most ably conducted London newspaper, the *Nonconformist*. Most valuable and instructive results may be obtained by comparing the

returns of churches and chapels, and of sitting accommodation, at these two periods, with the tables published in our columns to-day. In 1851, the total number of churches and chapels in Sheffield was 70. That number had increased to 128 in 1872; and to-day the total number of churches and chapels is 199. The increase in the Sheffield churches and chapels during the twenty-one years ending 1872 was at the rate of 76 per cent.; the increase in the remaining nine years has been at the rate of 62 per cent. Or this fact may be viewed in another aspect. In 1851, the number of churches in Sheffield was 23, and of chapels 47. In 1872, the number was respectively 28 churches and 95 chapels. The number at present is 50 churches and 149 chapels. Showing an increase in churches of the Establishment during the twenty-one years ending 1872 at the rate of nearly 22 per cent., and in Nonconformist chapels at the rate of nearly 102 per cent.; and an increase in the nine years ending this year of churches at the rate of 78 per cent., and of chapels at the rate of 57 per cent. But an increase in the mere number of churches and chapels is not in any way comparable, for purposes of instruction, with the increase of population. For this comparison it will be needful to take the increase in sitting accommodation in these churches and chapels. In 1851 the population of Sheffield was 185,810, and the sitting accommodation in the various churches and chapels was 44,189 seats; or sitting room for 32 per cent. of the population. In 1872 the population was 289,947, and the sitting accommodation was 80,776, or sitting room for 34 per cent. of the population. At the present time the population is 284,410, and the sitting accommodation is 96,900, or sitting room for 34 per cent. of the population. Looking at the question from another stand-point we find that the sitting accommodation in the churches of the Establishment in 1851 was 19,562, or sitting room for 14 per cent. of the population; in the Nonconformist Chapels 26,627, or sitting room for 19 per cent. of population. In 1872 sitting accommodation in churches, 27,110, or for upwards of 11 per cent. of population; and in chapels, accommodation 53,666, or for 28 per cent. of population. In 1881 sitting accommodation in churches, 82,501, or for more than 11 per cent. of population; and in chapels, accommodation 64,899, or for close upon 28 per cent. of population. The gross total accommodation in all the Sheffield churches and chapels at the present time, as our tables show, is 96,900 sittings, or sitting room for 34 per cent. of the population. Let us now see how the Sheffield people availed themselves last Sunday of the religious accommodation provided for them.

It will be necessary in considering the question to ascertain as accurately as it is possible what proportion of the population will be able to attend religious services at any one time. It is obvious at a glance that a very large proportion of the population will not be thus able. A considerable deduction must be made for young children, invalids, and very aged persons, domestic servants, persons in public and other employment, such as policemen, railway servants and others. Various estimates of deduction have been made, and some authorities have maintained that only 50 per cent., or half the population, could possibly be present at any one time; others again have contended that 75 per cent. or three-fourths of the population could attend. Dr. CHALMERS, in his "Christian and Economic Polity of a Nation," took the mean between these two estimates, and concluded that "five-eighths or 62½ per cent. of the people of a town might attend religious service at a given time, and ought to have facilities for doing so." Mr. HORACE MANN, however, a most able statistician, who compiled the official Census of the religious accommodation in 1851, estimated the number who could attend religious service at any one time as 58 per cent. of the population; and he gave carefully considered, and as it would seem sufficient, reasons for taking this estimate. This, however, is the estimate of those who could attend at any one service. When there are two and three services on a Sunday he estimated that half of those attending service in the afternoon were not present in the morning, and that one-third of those attending service in the evening had not been present at either of the previous services. In that case 70 per cent. of the population would be able to be present at some service on Sunday, the 58 per cent. being those who would be able to attend *at one and the same time*. Asking our readers to bear these considerations in mind, we proceed to examine the tables showing the attendances at the various churches and chapels last Sunday. The total number of attendants, as will be seen, at the 199 Sheffield churches and chapels on last Sunday morning was 85,194. But the congregations both in the churches and chapels were smaller in the morning than in the evening—the evening congregations amounting to 50,477, or 15,283 more than at the morning services. Taking Mr. HORACE MANN's estimate that one-third who were present in the evening were not present in the morning, this would give 16,826, or 1548 more than the 15,283, the excess of the evening congregation over the morning. These 1548 would be those who attended the morning service, but were not present in the evening. Add these to the evening congrega-

tion, and we obtain a grand total of 52,020 who attended Divine service in Sheffield at either the morning or the evening service, and it will show that one person attended religious service on Sunday in every five and a half of the population. This does not equal Bristol, where the attendance was more than one in every four of the population; but it is better than Newcastle, where the attendance was one in eight; and still better than Liverpool, where the attendance was only one in ten. But taking the estimate of Mr. HORACE MANN, which seems to be a fair and moderate estimate, that 58 per cent. of the population are able to be present at one and the same time at religious service, our tables show a sad deficiency of attendance in Sheffield. If 58 per cent. of the population had attended Divine service in Sheffield last Sunday, the numbers present would have been 164,958, whereas they amounted to only 50,477 at the largest—the evening service. If we were to add the 1548 who were present in the morning but were absent in the evening, and then take 70 per cent. of the population as the number which might have been present, the deficiency in attendance is still greater. If we take only the 58 per cent., the number which might have been present at any one service, the absentees amounted to 114,511; but if we calculate upon the 70 per cent., the number which could have attended at some part of the day, then the number of people who absented themselves from Divine service in Sheffield last Sunday was 147,067. The question look at it in whatever aspect we please, affords matter for serious thought and inquiry to all who are interested in the well-being of Sheffield.

WE MAY AS WELL frankly acknowledge that the conditions under which our returns were made impair their accuracy for the purposes of comparison with the returns of other towns, taken with less proclamation from the house tops; but it must be borne in mind that the Government census of 1851, with which important comparisons have to be instituted, was previously known and prepared for, and was not free from the suspicion of having its results swelled by the efforts of the various religious communities to make the best possible show in the census lists. And so far as our own community is concerned, the value of the instruction to be derived from our present tables is not materially lessened if we always bear this in mind—that they represent the high-water mark of public worship in Sheffield. In one sense there is, perhaps, even an advantage in this, for it largely discounts the plausible reasons that are always plentifully

forthcoming in proof that had the enumeration been taken on any other Sunday, or under any other circumstances, this chapered or that church would have shown to better advantage. The one thing that is certain is the fact that these returns exhibit our religious services at their very best. The weather was all on the side of large attendances, for a more beautiful day is seldom enjoyed at any period of the year.

(From the *Independent*, November 25.)

OPTIMISTS who are ready to believe that "everything is the best possible in this best of all possible worlds" will probably see nothing to deplore in the small attendance of hearers, relatively to population, in the Sheffield churches and chapels last Sunday. Comparing Sheffield with its former self, as to religious provision and the attendance on Divine worship, the disheartening and dominant fact forces itself into prominence — that, notwithstanding all our superior advantages, we have not surpassed our fathers in effort and success. It may be moreover an instructive and salutary experience if we compare ourselves, not only with ourselves, but with some other large towns in which a religious census has been recently taken. Bristol is the town nearest in population to Sheffield, in which the census was taken morning and evening, and the experience of Bristol teaches some wholesome truths, by which Sheffield should not be slow to profit. The population of Bristol is in round numbers 206,000, and the attendance at the morning services on the census Sunday was 48,596 and at the evening services 60,856. A considerably larger *absolute* attendance than that of Sheffield last Sunday with its 284,000 inhabitants, whilst the *percentage* of attendance is still greater in favour of Bristol. Indeed the morning congregation at Bristol was larger than the evening congregation at Sheffield, as will be seen by our repeating the figures we published yesterday. The Sheffield morning congregation was 35,194, and the evening congregation 50,477. The relative percentage of attendance will, perhaps, impress the fact more vividly upon the attention than the absolute numbers. Taking the evening congregation—it being the largest in the both towns—we find that the percentage of persons who attended Divine service to the whole population was, in Bristol, 80 per cent., whilst in Sheffield it did not reach 18 per cent. It must not be forgotten, too, that the census was taken in Bristol without undue or unfair publicity; whilst in Sheffield the intention to take it was bruited abroad;

and yet the Bristol attendance equalled 80 per cent. of the population, whilst the Sheffield attendance was less than 18 per cent. This sad fact ought assuredly to arouse to serious thought and action all who feel sympathy and concern for the social advancement and the moral and spiritual well-being of Sheffield.

The population of Sheffield in 1851 was 135,310, it is now 284,410, showing a rate of increase of 110 per cent. The sitting accommodation in all the churches and chapels in Sheffield in 1851, was 44,189; it is now 96,900, showing a rate of increase of 113 per cent., so that increase of sitting accommodation has fairly kept pace, so far as percentage of increase is concerned, with increase of population. But the absolute number of those for whom no provision is made in sitting accommodation is deplorably greater now than it was in 1851. In that year, those for whom no sitting accommodation was provided amounted to 89,571; this year they amount to 187,510. Or, if we compare the sitting accommodation only with the 58 per cent. of the population which Mr. HORACE MANN estimates are able to attend public service *at one and the same time*, we find a deficiency of sitting accommodation to the extent of 68,058 seats. But saddening as is this fact, it is not (we regret to say) the worst aspect of the question. The sittings provided are not by any means fully, or even adequately, utilised, save in the singularly exceptional case of the Roman Catholics, and in the cases of the Salvation Army and one or two of the smaller denominations. Last Sunday, the attendance in the majority of cases was considerably below the number of sittings provided. We have stated that the Roman Catholics present a singular exception to the general nature of the returns. The number of sittings in the various Roman Catholic chapels is only 2965, and yet we find, according to the return, 8852 present at the morning services. This is explained, doubtless, by the fact that there were several morning services in the same chapels, but there can be no doubt that many persons attended more than one service. Consequently the number of individuals present at the Sunday services would not be so many as the returns show. The number of sittings provided by the Established Church is 32,501; but at the most numerously attended services the number present was 18,789, or an attendance of less than 58 per cent. In the Wesleyan Methodist chapels the percentage of attendance to the sittings was less. The number of sittings pro-

vided is 14,942; but the largest attendance was 6825, or 46 per cent. only. The attendance at the Congregational or Independent chapels shows a less percentage still. The sitting room provided amounts to 11,248 seats; but at the most numerously attended services there were present only 4714, or an attendance of only 42 per cent. These facts, and similar facts which would be elicited by an analysis of all the denominational attendances, should awaken the religious denominations to earnest contemplation and thought. In addition to the sorrowful truth that there is not sitting room provided in the various churches and chapels for 68,058 of the Sheffield population who might attend religious services if they pleased, there is this further saddening fact, that of the provision actually made not half of it is occupied. There are one or two striking exceptions to this deplorable rule in the Sheffield churches and chapels. The Salvation Army, for instance, provides sittings for 2800 persons, and the attendance last Sunday was 2155, or a proportion of 77 per cent. on the sittings. This means that their places of worship are well filled, whilst the majority of the churches and chapels are more than half empty. There are valuable lessons to be learnt from all these facts by those who wish to learn them.

(From the *Independent*, November 26.)

IT IS NOT impossible, we imagine, that some readers might thank us if, from the mass of figures it has been our fate to place before them this week, we were to pick out a few of the cardinal results, giving them in such round numbers as may be easily remembered.

First, as to religious accommodation. There are in Sheffield a little under 200 places of worship of all kinds, and these provide such room that out of the 285,000 inhabitants, not far short of 100,000 might be seated at the same time. But if all the persons in Sheffield who can attend at the same time (that is 58 per cent.) were seized with an impulse to do so, they would number 165,000, and something like 65,000 of them would be altogether unable to gain admission, to say nothing of some thousands who would have to stand. With regard to the state of things in this respect as compared with that of 1851, the proportion of sittings to population is, broadly, the same. That is, sittings have been provided so as to maintain the same ratio with population as existed in 1851.

But leaving out of consideration the inhabitants who cannot or do not make any attempt

to go to worship on Sundays, and those who would not find any seats, if they did, the inquiry presents itself—to what extent do the people of Sheffield occupy the 100,000 sittings that are at their service? Well, without puzzling our readers with calculations as to the deductions to be made from the total numbers of the same persons who attended both morning and evening, let us take the evening congregation alone, and these amounted in round numbers 50,000—just one-half of the accommodation at their disposal being thus occupied. That is to say, one person in every five and a half of the population attended service on Sunday evening, or one in three and three-tenths of those who might have attended, if they would. And there is this advantage in confining our attention to the evening service—that it overcomes the objection that some have felt to the exclusion of Sunday scholars at this census. Sunday schools not being held in the evening, there is nothing to prevent the elder scholars from attending a place of worship, while the absence of the infants is sufficiently allowed for in the 42 per cent. of the population excluded as unable, from physical and other causes, to attend.

Now let us see what part is played by the Established Church and the non-established churches respectively in providing the 100,000 sittings, and in welcoming the 50,000 people who each occupy two seats. Towards those sittings, the Church of England contributes one third, other denominations two thirds; of those 50,000 attendants some 19,000 went to the churches, and 31,000 to the chapels. Of the total worshippers of the day, nearly 88,000, 34,000 went to the Established Church, 54,000 to the edifices of the Nonconformists.

A short comparison of the church-going habits of the Sheffield people with those of other large towns would be instructive, but as yet a census has been taken at only four places with over 200,000 inhabitants—Liverpool, Newcastle, Bristol, and Sheffield; and in Newcastle a morning enumeration was alone taken. As it is convenient to continue to centre our attention on the evening attendances, we are restricted for comparison to Liverpool and Bristol. In the former city, with a population of over 550,000, and sittings for 180,000, there attended 80,000, so that there were no fewer than 470,000 persons who could not, though willing, or did not, though they could, enter the portals of a place of worship, while each one of those who did (1 in 7 of the whole population) had the use of

two and a quarter seats. Things were very different at Bristol. There, out of a population of 206,000, over 60,000 (or 1 in 3½ of the inhabitants) were present at the evening service, 146,000 remaining outside. Of the 470,000 who did not go to church at Liverpool 280,000 may be reckoned as legitimately unable to do so, leaving 240,000 wilfully absent; of the 146,000 who remained aloof at Bristol, 86,000 were necessarily away, leaving 60,000 to be accounted for by the spiritual pastors of that flock. Thus at Bristol only one-half of those who could have gone, went, while at Liverpool the number was only one-third.

PULPIT REFERENCES.

The recent census of attendance at places of worship in Sheffield, taken by the *Independent*, was referred to in many of the pulpits in Sheffield on Sunday, Nov. 27th. The following are extracts from several of the sermons.

THE REV. CANON BLAKENEY, D.D.

The Rev. Canon Blakeney, D.D., Vicar of Sheffield, preached on Sunday evening in the Parish Church, and having shown how few people engage in the work of God, he said: 'The late religious census which has been taken in Sheffield reveals to us a state of things for which many were not prepared. It would appear from the statement which has been published that out of a population of about 285,000, only one person in every five-and-a-half of that number attended service in some place of worship last Sunday evening, or, as it has been calculated, one in three and three-tenths of those who might have attended if they had the will, that is, fifty-eight in every hundred of the population. I think, however, this is somewhat in excess of the number who could avail themselves of public worship, for we must not forget that a large proportion of the population are incapacitated from attendance either at church or chapel. There are the great mass of infants and children of tender years; there are the aged, the sick, and the dying, and those who wait upon them; there are the hundreds of respectable poor who are deterred from mixing with their more fortunate neighbours on account of their shabby clothing; there are the multitudes of working women who have to tend and nurse their children, as well as prepare their husband's meals, which may be the only comfortable meal's they can get during the week; there are hotel-keepers and their servants, domestic servants, railway porters and officials, post-office employés, policemen, cabmen, night watchmen, caretakers of houses, and many others that could be mentioned, all of whom may be fairly struck out of the list of those who can attend public worship. I think, if a careful inquiry were made, that Mr. Horace Mann's figures would be found to be in excess of the number which he has given in his calculations. Still, it is most distressing to think that there are hundreds and thousands who never darken the door of any place of worship whatever, and I think that it is time for the Christian Church to inquire carefully and prayerfully into this matter, and see what are the real causes of this sad state of things. For upwards of 21 years I have seen as much of working people as most men, and my experience leads me to believe that some of the causes which make them appear to sit so loosely to all religion are:—Firstly. The neglect of the Christian Church in the past. Secondly. The rapid growth of the population. Thirdly. The unseemly contentions between church and chapel, and chapel and church, and the disgraceful dissensions which often spring up among congregations. Fourthly, the frightful incon-

sistencies and declensions of those who make a profession of religion, and are often leading members in both church and chapel, for alas! Christianity is more frequently read in the character and conduct of the professing Christian than in the Bible or Christ himself. I could now speak in expansion of these causes, but I have not time. I hope to take them again on some other occasion. Many working men and others have been led to feel that all religion is a sham by what they often witness in the conduct of those who ought to be an example to them of holy living. I am afraid that this sad state of things will continue until we put from us all jealousy, envy, evil speaking, uncharitableness, unholy living, and unseemly contention between the sects, and rise to a real sense of our duties and responsibilities before God, as a people professing to be followers of Christ. The world outside is quick sighted in detecting any flaw which may be in our characters, and is influenced by it. The census which has just been taken ought to have a very humbling effect upon us all, and I trust will stimulate us to greater and more prayerful efforts in advancing the cause of our Divine Master. And here I am bound to say that we shall be doing a grievous injustice to the great mass of those who attend no place of worship were we to conclude that they all were either atheists or sceptics. I believe if a house to house canvass were taken there are very few who would not feel themselves insulted were they to be classified among unbelievers. The great bulk of them would declare themselves as belonging to some Christian society. A year or two before I left St. Paul's I had a careful census taken of all that resided in the parish, and it was remarkable how few returned themselves as belonging to no religious sect. Nearly 70 per cent. of the people declared themselves to be members of the Church of England. I have good reason to hope, if a similar census were taken in the same way in the other parishes of the town that a similar result would be arrived at. I am often grieved and shocked by the way in which the working classes, who do not habitually attend places of worship, are sometimes spoken of—they are represented as being sceptics or infidels of various kinds, but I deny that such is the case. I have had great experience among them, and have attended hundreds, and indeed I may say thousands, on their sick and dying beds. I have been with them when hypocrisy was impossible. I have then heard from their own lips their real confession of faith, and witnessed their trust in God's love and mercy through a crucified Saviour. Most of them desire the ministrations of the clergy, and would shrink with horror from the idea of being buried without any Christian service. The very men who are often classified among those who look with contempt on all religion, have been taken *en masse* in the great works of the town, during the missions that have been held when our revered Archbishop and others have addressed them, and it was most gratifying to witness the respectful attention with which they listened to the addressees. Many will remember the great meeting of working men held in the Albert Hall during the last mission, and the meeting which took place during the Church Congress. It did one's heart good to witness these magnificent sights and to hear the songs of praise which ascended from these vast assemblies, the bulk of whom I believe are seldom seen in church or chapel. In order to get them to become active members of the Christian Church, we must first be united among ourselves, and then exhibit a kind, loving, Christian spirit in all that we do or say. And now a word about the attendance at this church. It is a cause of much thankfulness to me to witness the large numbers, especially of working people, who regularly worship here. Last Sunday was no exception to the rule, in fact the Church is often more crowded in the evening than it was on that occasion; but while the morning and afternoon attendances are most encouraging, I should like to see them as much appreciated as that in the evening. I am afraid there is a growing tendency among all classes to be content with attending only one service in the day. Many

thereby rob themselves of much profit and blessing. I do trust, however, that the day is not far distant when we shall see this great Church filled from end to end with a devout and attentive congregation at all our services. All classes are welcome, and by the arrangements which are made the church is free and open to the public. My heart's desire and prayer to Almighty God is, that He may bow the heavens and come down among us in all His power, and rouse the sleeping Church to a sense of her privileges and duties, that a great revival of true and saving religion may spring up, and that the Kingdom of Christ may be extended in our midst.

THE REV. H. A. FAVELL, M.A.

The Rev. H. A. Favell, Vicar of St. George's, preaching on Sunday morning, said: I suppose all of us have turned to the attempt somewhat roughly made on Sunday last to gauge the amount of religious life in this good old town of ours; and I think those who have studied the results of that census will do so with feelings in which sorrow will predominate largely over satisfaction. There are aspects of satisfaction, and I name them first. It is to us all a matter of satisfaction that the congregations in this church were proved on Sunday last—as I fully believed them long before—to be the largest morning and evening congregations not only in Sheffield, but in the whole district and neighbourhood. There is satisfaction to us again that the percentage of attendance, as compared with the accommodation, was considerably larger in the Church of England than in any religious body, with the single exception of the morning attendance in the Roman Catholic Chapels, where two or three services are held in the morning. Then there is again cause for satisfaction and thankfulness to us, that whilst the average percentage of attendance, compared with the accommodation throughout the Church of England in Sheffield, in the morning was 45 per 100, the attendance in this church last Sunday morning was 58 1-6 per 100 compared with its accommodation; and that whilst in the evening the attendance throughout Sheffield was 63 per cent., the attendance here was 77 1-9, compared with the accommodation. These are matters for thankfulness, for encouragement, for joy. But we end there all cause of satisfaction. According to the tables of Mr. Horace Mann, which have long been accepted as generally accurate, there should be attending places of worship at the same time 58 out of every hundred of the population. But the whole of the accommodation for religious worship in Sheffield is only 35 per cent.; so that if the whole 58 were to seek to worship God at one time, either at the morning or evening service, some 23 per cent. of the population could not possibly find accommodation. Again, whereas 58 per cent. of the population cannot at one time meet in public worship, there were present throughout Sheffield last Sunday morning only 20 per cent.—twenty out of every hundred—and in the evening only 30 per cent.—thirty out of every hundred. If we take the 58 per cent., the number which, according to Mr. Horace Mann, should have been present at any one service, the absenteest numbered 98,567; but if we take 70 per cent., the number which could have attended at some part of the day, then there were no fewer than 142,504 persons in Sheffield who voluntarily absented themselves from public worship. This is a state of things not new to us. It causes no surprise to many of us who are in the habit of visiting from house to house amongst the poor and the working classes. Nor is this state of things confined to these. It exists, perhaps to a lesser extent, among the upper classes—those who have made money fast, and can think of nothing better than money. But here is the deplorable fact, that no fewer than 142,500 persons who ought to have been in some place of worship, turned their backs upon the open church doors, and stopped their ears against the sound of the church-going bell. I know there is some palliation in this, inasmuch as there are a large number of persons who attend a place of worship once a fortnight or once in

six weeks, but that is such a worthless subtraction that it is scarcely worth while to make it. The rev. gentleman concluded his discourse by putting the question, "What are you and I to do?" and calling upon the congregation to greater zeal in the cause of Christ.

THE REV. H. FALLOON, B.A.

The Rev. H. Falloon, Vicar of St. Paul's, in the course of his sermon on Sunday morning, said:—The religious census just taken in our own town reveals a very serious state of things. Last Sunday was an exceptionally fine day, likely to furnish the most favourable results, and yet we find that the grand total of those who attended any place of worship was under 87,000. Nor must it be supposed that there were 87,000 different individuals present, for that total is composed of the attendances both morning and evening. Probably, therefore, one-third of those who were present in the evening had been already counted in the morning. Deducting this third, we find that about 70,000 persons in Sheffield attended public worship last Sunday. Now, the recent census shows the population of Sheffield to be about 285,000, of whom it is calculated that 58 per cent., or about 165,000, might be at public worship if they chose. Here then we have the startling fact that only something like one-third of those who ought to be present were found in the various places of worship in this town. Where were the 95,000? That is the question we are bound to face. Are they living in a state of utter indifference to the claims of religion? Are they outside the influence of the ordinary ministrations of the Gospel? I fear that to a great extent this is the case, and that "without God in the world" is legibly written upon the lives of the majority of those ninety-five thousand non-attenders at any place of worship. And the reports from other towns are even less favourable than from our own. In every part of our land multitudes have been allowed to drift away into a state of indifference and utter unconcern about their eternal interests. Dense masses are to be found in all our large towns sunk in vice and villainy, till it has become possible to speak of our favoured land as "Heathen England." The need is apparent, and the remedy—the blessed Gospel of the Grace of God—is in our hands. We must bring it into contact with the hearts and lives of these godless multitudes. The great need of our day is devoted men with the love of God in their hearts, and the Word of God in their hands, to go in and out among the myriads of our unevangelised population.

THE REV. CANON WALSHAW.

After Solemn Vespers at S. Marie's, Norfolk row, and before the sermon by the Bishop of Leeds, the Rev. Canon Walshaw, after some announcements, briefly referred to the census of last Sunday. Contrasting the census of 1851 with that of the present year, he invited the congregation to offer acts of gratitude to God. For, at the period of the former census, the Catholics of the town were gathered together in one church, while now no less than six Catholic churches are erected in this town. And (continuing the reverend gentleman) when after long years of persecution the Catholics were reduced to a few units, now in these happier days large Catholic congregations are enabled to worship God in freedom and peace, we may heartily exclaim with the Royal prophet—"Not unto us, O Lord, not unto us; but to Thy name be all the glory." Yet reverting to a still earlier period, some thoughts of sorrow must even find a place, awaking motives of earnest prayer for unity. For I cannot forget that the ashes of our Catholic fathers still repose beneath more recent graves in the churchyard of old S. Peter's. Were it given to those bodies to rise again, and be once more united to the spirit—tears would start from their eyes, for, while astonished at the growth of the comparatively rural old town, those risen ones would be filled with sadness to behold the mystical robe of Christ so cruelly rent asunder. They were called by the

old bells to one worship and one sacrifice; but why this division now? There are indeed groups still around Catholic altars, but these new and to them unheard of names—Protestants of the Church of England and other Dissenting bodies, how they would fill with amazement and grief those who had been trained in the belief of "one God, one Faith, and one Baptism." Pray then (the preacher continued), my brethren, that our neighbours, as I can gratefully testify, so kindly disposed to us, may be again restored to catholic unity, and that your children may behold a census taken on a happy day when there shall be no discordant sounds or varied voices. That the church bells over all the town may invite to the same worship; that all may kneel at the same altar. And, above all, do not fail to remember that this reign of unity and peace will not so much be the result of the increase of material churches, as of the increased good examples of pure and holy lives. How manifest should be the example of Catholic maidens, for meditating continually upon the gentle humility and purity of their holiest fellow-creature, the spotless mother of our Lord, their own lives should be resplendent with the reflection of this holy light. And the lives of Catholics of every degree, who Sunday after Sunday, festival after festival, enjoy the unspeakable privilege of kneeling in the sacred presence of Jesus, before His altar throne, should reflect around them the gentleness and humility, the fervour and charity which our divine Lord came to diffuse in the hearts of His children. "Let, therefore, your light shine before men that others, seeing your good works, may glorify God your heavenly Father." Pray that all may respond to the voice of the good Shepherd of our souls—"that the other sheep He has which are not of His fold, may listen to His voice, and there shall be one fold and one Shepherd."

THE REV. J. LEWIS PEARSE.

The Rev. J. Lewis Pearse, preaching on Sunday morning at the Mount Zion (Congregational) Chapel, alluded to the census. After giving a few of the statistics published in the *Independent*, he said:—Notwithstanding the sad fact that out of a population of 284,000, there were not 50,000 present at the most numerously attended service in all the places of worship in the town, we note with satisfaction that the churches have at least maintained the proportion of sitting accommodation provided to the population, viz., 33 per cent. It is a proof that the churches have not lacked zeal, liberality, or aggressive power. To Free Churchmen, to whom their peculiar principles are dear, it is gratifying to find that of the accommodation provided, the Nonconformists supply 22 per cent. It is clear the voluntary principle is still potent. We are also thankful to learn that the percentage of attendance to the accommodation provided is higher than it was 30 years ago. With scarcely an exception, the churches and chapels are more numerously attended than they were a generation since. We are not envious, we are thankful, devoutly thankful, to learn that in the Episcopalian churches the evening attendance has almost doubled during this period. Nineteenths of the clergy of the Establishment in Sheffield preach the evangelical doctrines we hold and preach, and we rejoice when Evangelical preachers have numerous hearers. It delights us to know so influential a section of the one Church of Christ has received such a quickening from above, and is earnestly striving, as we are doing I trust, to save men. Two other encouraging facts must not be omitted. The percentage of attendance of each denomination in proportion to the population shows a slight improvement. It is 1½ per cent. higher in the Nonconformist churches, and 1½ per cent. higher in the churches of the Establishment. The proportion of absentees to those attending at any one time was 86½ per cent. in 1851, it is reduced in this census to 83 per cent. As Congregationalists, we occupy the third place on the list of religious bodies judged of by the accommodation provided and the aggregate numbers in attendance; but in common with nearly all denominations, we have to mourn

that we have nearly as many empty seats as are occupied. Thirty years ago exactly 10 persons of every 100 persons attending public worship worshipped in one or other of our Congregational churches. We have hardly maintained that position, although the decline is small. The religious work of the town is happily divided among many Christian bodies. We would stimulate each other in the great endeavour to make Sheffield truly Christian. We do not wish to glorify any denomination, but Christ himself, whose servants we all of us are, and whose will we seek to do as He makes it plain to us. When the spiritual interests of men are concerned there must be no jealousies or strifes, but holy rivalry in the work of bringing men to Christ's feet.

THE REV. J. MADEN.

On Sunday evening, the Rev. J. Maden, preaching at the Cemetery road Baptist Chapel, spoke first of the duty of man to render public worship to the Almighty, and then said: I now proceed to ask how this duty to worship God is discharged in Sheffield. We learn from the census that about one hundred thousand seats are available. Of these only fifty thousand were occupied during the largest attendance reported. If all should come who might reasonably be expected to attend a place of worship, nearly seventy thousand of our neighbours would be left to form a congregation in the open air. It is a most painful and humiliating reflection that every Lord's Day we have about us one hundred thousand people who are absenting themselves from divine service, and inflicting on themselves irreparable injury and spiritual loss. What account can be given to throw light on this deplorable state of things? First of all, we must seriously take into account the carnal nature of man. When Adam in the garden of Eden was pure and holy, he delighted to hold communion with his Maker; but when he became sinful he fled from the presence of his Lord. This fact alone throws light on the conduct of thousands of absentees, who, every Sunday, are hiding themselves from the God whom they ought to love and adore. Again, the usages of our modern civilisation are adverse to the gathering of large congregations, especially on the Lord's day morning, in our large towns and cities. Among the Jews there was the preparation for the Sabbath; but with us business is kept up till the midnight hour on Saturday. As a minister of the Gospel I desire to raise my voice on behalf of the early closing movement. It would be an inestimable boon if our public houses and shops could be closed at a reasonable hour on the Saturday evening. Further, there should be more uniformity in our places of worship. Some of our sanctuaries are anything but beautiful, and are badly lighted and badly ventilated, and are very uncomfortable, while others are so grand and superbly rich in their furnishings as to make working people feel altogether out of harmony with their surroundings. Again, the question of raising money and making numerous collections is one which will force itself on the attention especially of our Nonconformist churches at an early date. There must be a limit to the incessant appeals which come from all parts of the world for help from our various congregations, or the rich and the poor alike will flee as from the face of a presumptuous mendicant whose claims can never be satisfied. Even the poor are willing to contribute cheerfully for their own requirements and local charities, as may be proved from the money raised by the poor Irish Catholics and the men and women who compose the Salvation Army in England. There is yet another reason accounting in some measure for the neglect of public worship. Many people have an impression that there is no sin in refusing to attend the House of God. They say, "We can read the Bible and good books at home." If we could visit the absentees in Sheffield, how many should we find reading God's Book? How many engaged in prayer? We fear very few indeed. Our text says, "Enter into His gates," &c. Is it possible to effect an improvement, and if so, how? We answer fearlessly, it is possible. In order to succeed our

chapels should be models of light and comfort; our services should be varied and cheerful, and not too long; our preaching, which is the distinguishing feature of our Nonconformity, should be up to the highest mark attainable, and there should be imparted to our gatherings all the freeness and warmth of home life. There should also be some useful work for every member. By adopting this principle Professor Oncken and his fellow helpers in Hamburg have in a little more than half a century brought more than 100,000 people under the regular hearing of the Word of God. As to the lessons to be derived from the census. The first is faith in our principles. We greatly rejoice in the numbers attending the Episcopal churches in that town; but when we reflect that without the aid of the State, without any nourishing charities to attract the poor, and with very little help from our national universities, we have twenty thousand hearers more than they have, we feel we ought to thank God, and to take courage. We should also learn to go out into the highways and compel them to come in. We gratefully hear of four thousand people in our mission rooms. Let us go on to perfection. Above all, let us pray the Lord of the harvest to raise up and send forth more labourers into His harvest. The preacher closed his sermon with an earnest appeal to the people to attend God's house, and especially urged them to improve the morning attendance, reminding them of the brevity of life; the coming infirmities of age; of the pleasure and profit to be derived from the public worship of God; and pressed upon them the fact that the service of God on earth will form the best preparation we can obtain for the nobler service of the everlasting temple in heaven.

THE REV. J. D. STEVENS.

In the course of his sermon on Sunday evening, at St. John's Wesleyan Chapel, the Rev. J. D. Stevens referred to the religious census. He said he was very glad that such a census had been taken. It was well that each denomination should know how it stood in this matter, and it was well that Christians of all denominations should know the full facts of the case. The returns which had been published were such as must awaken serious thought in every Christian. They as Methodists might congratulate themselves, perhaps, on the fact that more people were present at their services than any other denomination had shown. But that fact was explained not so much by the strength of Methodism, as by the weakness of other denominations. When only 17 per cent. of the population was to be found at public worship—not one-third of the number that, according to Mr. Mann's calculation, might be present—it was time that all religious denominations should inquire, "Is there not a cause?" It was clearly not enough that churches and chapels should be built and mission halls opened. For though the accommodation provided was insufficient for the population, it was a great deal more than sufficient for those who cared to avail themselves of it, and that remark applied to Methodism as much as to any other denomination. Nor was it only amongst the poor that neglect of public worship appeared, for the returns just published showed that in some of the wealthiest districts of the town churches and chapels were as much neglected as in any of the poorest neighbourhoods. The Church of God must clearly keep before her the truth, that it is her duty to go to the people, and not to wait for the people to come to her. The services of God's house ought to be made as attractive as possible, but the church must not sit there waiting for the indifferent to come to her. She must go to them. The history of early Methodism, the history of early Christianity, the success of the Salvation Army to-day showed the truth of this. In the opening of mission halls, in open-air services, in house-to-house visitation, and in the increased use of lay agency, much had of late been done. And in these, and such other ways as enabled the church to come nearer to the people, much more might yet be done. Let them also gladly encourage all agencies which aim at the moral and mental improvement of

the people. When the public house had lost its present hold upon the working classes, these would be found in larger numbers in the house of God. When all could read, and were accustomed in some degree to continuous thought, the services of God's house would have interest for many more than at present. And let Sunday school teachers be careful as to the impression which they made on their scholars. There were many now habitually neglecting religious services, whose neglect was largely to be traced to their unhappy memories of Sunday school days. If the Sunday school was not a joy to the children, they were the less likely to seek the house of God when they grew up. In conclusion, the rev. gentleman urged all to study the census returns for themselves, and let each one ask whether he could do something to bring about a better state of things.

THE REV. J. BAILEY.

On Sunday morning, at the Glossop road Baptist Church, the Rev. J. Bailey preached from Rev. i. 10 After guarding against the danger of religion drifting down into mere Sunday observance, and Sunday observance being whittled down into an attendance at a place of worship, the preacher pointed out that the text "In the spirit on the Lord's day," as ordinarily understood, directed us to the essential life which the Christian should live throughout the whole day—the disposition of mind and heart which should direct all the engagements and intercourse of the day, and to which all the religious services of the day should be immediately helpful. This (continued the reverend gentleman), and this only is Sunday observance according to the standard of Christian truth. Turning to the statistics of the recent census, to see all their significance, we must remember they cover far more than the true communion of Christlike hearts and lives. For while an attendance at a place of worship is no proof that the Sunday is worthily spent, nor is it any assurance of a really godlike life, on the other hand it may be safely inferred that, as a rule, those who spend the Sunday worthily, and those who are living godly lives, are to be found in the house of God at public worship. Therefore the statistics show rather the extent of nominal Christianity than the measure of vital Christlikeness throughout the town. In this light then look at the figures. Take only some clear and prominent facts. As to accommodation—if all who are supposed to be able to attend at one time were to come, there would not be seats for over 70,000. Of the seats that were provided, in the morning only a little over 1 in 3 (taking the whole town) were occupied; only about 1 in 5 of those who could attend were present; in the evening a little over half the seats were taken, but not one-third of those able to come were present. Taking the whole population, within an area we could cover if we wanted to reach a friend or transact some matter of business, there were probably over one hundred thousand men and women so utterly apathetic in regard to religion, that they spent not one minute during the day in the house of God. Yet these are all close at hand. We can reach and rule them through the municipal authorities in matters pertaining to health; through the judicial authorities in maintaining the law; through our political organisations in soliciting their votes; but when we are entrusted with the Gospel, which brings blessedness for eternity, we have so far failed to touch them, that beyond the utmost border of the direct light we give as Christian Churches there stretches a vast area lying in utter spiritual darkness, represented by 100,000 people who never attend a place of worship. As practical resolves (1) let us see that we make the Sunday what it ought to be to ourselves—really the Lord's day, a day of joy and freedom, the festival of our Saviour's resurrection and ascension, as it was to the early Christians. (2) Let heads of households arrange family affairs, so that the largest number possible can attend public worship. (3) Let children be taught and trained to love and reverence the sanctuary. (4) Let every true Christian

watch prayerfully for opportunities of bringing the careless to worship; arrange where possible private meetings of neighbours in the home on a week night. Let employers invite all in their employ now and then to such a social religious meeting. In these and other ways, such as common sense quickened by prayer may suggest, let each and all try to lessen the moral and spiritual darkness around.

THE REV. J. CALVERT.

Preaching on Sunday, the Rev. J. Calvert, Zion Chapel, Attercliffe, said:—The Churches of this district owe much to those who have initiated this religious census movement. The statistics of public worship concerning a town so important as Sheffield, must be of great value to all, both here and elsewhere, who have any interest in the religious welfare of our country. Probably the first influence of the information laid before us has been to startle and stun, but something more is aimed at than merely to create a spasmodic shock on our feelings. The sight of such statistics is not inviting, but it must be steadfastly looked at, until we have clear views and a deep conviction of the real truth. The iron must needs enter into our soul, until, like Esther, we cry out, "How can I endure to see the evil? . . . Or how can I endure to see the destruction of my kindred?" This question, for the present, is one supremely for the Churches. What is there in our modes of worship, systems of finance, church polity, in the matter of our preaching, or the manner of our intercourse tending to hinder a larger attendance in places of worship? Conferences will surely be held by all denominations unitedly, or by the collective churches of each denomination, by ministers of particular districts, and by members of individual congregations. Surely also efforts will be made that the representatives of the churches may come face to face with them that are without, that we may hear from their own lips why they decline to have fellowship with us in the ordinance of Christian worship. It is certain that among these there are many thoughtful and intelligent people, and some also of the true friends of practical religion. The honest statement of their reasons, if publicly given, would be most seasonable and salutary. For ourselves, my fervent wish is that each of us may look on these statistics of Sheffield through the same eyes with which Paul looked on Athens. Then would the spirit of every man be stirred within him, and like the Apostle, he would be constrained, though single-handed, to do something to remedy the existing state of things.

PULPIT REFERENCES AT ROTHERHAM.

THE REV. F. W. PUDSEY.

The Rev. F. W. Pudsey, Vicar of St. John's, Masbro', in the course of his sermon, said: It is not for us now to inquire with what intention the recent religious census has been made in this and other towns. Whether it has been done out of mere curiosity, or with a wish to strengthen the hands of a certain party, whose professed object it is to bring about a severance of the connection which at present exists in this country between the Church of God and the civil power—this we need not speculate upon. Nor need we call in question the practical value and general usefulness of such a census; for it is quite possible to turn it to some account if we will. We shall turn it to little profit, nay, to positive harm, if we use its statistics to minister to our own self-glorification; if we use it for the purpose of comparing ourselves with others who differ from us either in matters of faith or discipline. Any such use must tend to widen a breach which, one cannot help remembering we ourselves, as a church, have helped to make, and which it should, therefore, be ours rather to seek to close. But, still, it may be of service if we will content ourselves with looking at home. If we reflect that our churches have

a certain number of sittings for worshippers, and that those sittings are on ordinary occasions seldom fully occupied; then, though it needed no census to assure us of the fact, it may yet serve to remind us of it, and so we may be led to ask ourselves this question—"What am I doing in the way of missionary work among those who are my brothers and sisters in Christ?" My friends, every one of us is, or should be, in some sense, a missionary. Our Blessed Lord speaks ever to us thus—"He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Every one of us, therefore, should be a "gatherer" into the Church of God; every one of us should be doing something towards helping to fill the vacant places in the House of the Lord, least, if we do not recognise our mission, there may, by our fault, one day be found vacant places in the "Temple not made with hands." This then, I say, is a lesson which we may well learn from the subject before us; do not let us turn our backs upon a work to which we have been plainly called by God—namely, the conversion of our brethren.

THE REV. T. NICHOLSON.

On Sunday evening, the Rev. T. Nicholson preached at Masbro' (Congregational) Chapel, from Eccles. vii., 27, "Behold, this have I found saith the preacher, counting one by one, to find out the account." He remarked that the general census of April last seemed to have suggested the idea of a special religious census, taken in several places up and down the country, and the previous Sunday in Sheffield and Rotherham. To those who were able to extract from the census tables the lessons contained therein, it would be fruitful in warning, and counsel, and comfort. The census returns spoke of the power which Christianity exerted and the responsibility it involved. The returns showed there were 39 places of public worship, large and small, in the Rotherham borough, two-thirds of which were entirely supported by the voluntary offerings of the people. While it was comparatively an easy matter to tabulate churches, chapels, congregations, preachers, lay-helpers, and Sunday school teachers and scholars, who could gauge the power of Christianity, who could estimate its influence on the material, social, political, and spiritual condition of the town? The true outcome of Christian organisation was Christian making, and in that borough Christianity had not merely collected 39 congregations but had made thousands of Christians. A percentage in every congregation were Christians. After enlarging upon the extent of the Christian's influence and showing that Christianity satisfied a human craving, the preacher passed on to consider the responsibility which Christianity involves. It was the genius of Christianity to extend itself in obedience to its Founder's commands. What light did the census returns throw on the way in which the various churches of that borough were fulfilling those commands. There was a deficiency of some 7000 sittings, and the neglect must be somewhere. Let them not judge others. He reviewed the history of his own church to show where it had, he thought, failed. Glancing again at the census figures, he remarked that though there were 14,000 sittings in the whole of the places of worship at the morning and evening services the previous Sunday, only 11,215 were filled. From what he could gather, he feared at least 2000 sittings were unoccupied every Sunday, and adding the 7000 persons for whom there was no accommodation, they had in that borough quite 9000 people of sufficient age to attend service, and yet as really outside the influence of Christianity as though they were in Central Africa. Did that fact bespeak neglect, or want of adaptability? Let them again look at home. They had in that chapel accommodation for 900 persons, and if they took the average evening congregation at 500, that still left a large margin of empty seats. He apportioned the blame for this between himself and the people, and said they must seek out the people, welcome them to the chapel, and popularise their services.





